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NOTES AND COMMENT

The Teaching of History.—Hilaire Belloc discussing the teaching of history at the Conference of the Education Guild of Great Britain and Ireland, in London some months ago says: History is the resurrection of the flesh. It did not really raise the dead—luckily for them—but it did attempt the resurrection of the flesh. The ideal history would be a presentation to pupils if it were possible, of all the past with which they had to deal, with its climate, the expression of its people, its architecture, its daily life; the whole thing as poignant, as vivid, as actual as the life which we were leading today. That would be the ideal method; and it was their business to see how nearly they could approach it. If they told a person what had happened in a foreign country they could not give every detail, they could not make the whole thing live. But by proper selection they could make it more or less vivid, and more or less true. History was, perhaps, the most important of the purely temporal subjects—excluding theology, which was the most important. He would almost put it above mathematics, and it was certainly a great deal more important than the rotten stuff called philosophy, which was the asking of riddles, while nobody attempted to get to the truth.

History added to human experience a third dimension. Our experience as living beings was a superficial thing, the depth to which we could penetrate being only a few years. He was now in his fifty-second year, and could just remember the verdict of the Tichborne trial, but he could not remember the war of 1870. That was the extent of his sounding line. Some men had a sounding line of eighty years, but for the mass of the population it was only a line of forty or fifty years. There was no one living now who could tell us by word of mouth what London was when it was a manageable town, or what England was when Englishmen were men of the country, and the town only existed from the country, and was the chief place of the countryside. History, properly taught, extended that sounding line so greatly that life took on a new aspect altogether. There was added the third dimension. History was the memory of the human race. Imperfect history was distorted memory, and no history was the loss of memory.

Take monarchy. The modern world would have to come back to monarchy; it could not get on as it was. Aristocracy was dead, and there could not be democracy in very large States, so we would have to come to monarchy. But who taught monarchy? Who in the public or elementary schools had any conception of monarchy—how the State went on when it was directed by one will? All we got in our histories were a few little silly jokes about it. How men were impregnated with it, and steeped in it, so that it made all the difference to society, we were told nothing about, because our history was bad. No large State of many millions, extending over many hundred square miles, had ever long remained as a democracy. He thought democracy was the noblest of human forms of govern-

ment. It was extremely rare; he knew it when he saw it, and he knew we had not got it to-day, or anything like it.

Here was another point on which history was the object-lesson of politics. There had hardly ever been a society which had enjoyed security and tranquillity and plenty over several generations. We had enjoyed it for nearly two hundred years, but it had now come to an end. We ought to realise how extremely lucky we had been, while only a few miles away on the Continent there were very few towns where men had not been seen dead in the streets.

History, Mr. Belloc contended, could only be taught through the eye. The spoken or written word immediately evoked a mental picture, and the whole art was to get the picture right. A schoolmaster once told him that if the boys were to be trained into patriotic citizens, telling lies in history was necessary. A father would be a fool to tell his son all that he had done in his life. There was a lot to be said for that; but he had come to the conclusion that truth in history on the whole paid in the long run.

There were three ways in which history could be made true to the eyes: (1) by vivid statement in history or historical novels; (2) the play and the pageant, which was the most satisfactory way; (3) the picture, including the moving picture. In regard to the still picture, Mr. Belloc paid a warm tribute to the historical accuracy and beauty of the pictures by Mr. Ford in the Houses of Parliament.

History could be taught by the cinema, Mr. Belloc continued, which should be taken advantage of in our schools and even our universities, where it was too well needed. He admitted the commercial difficulties in the way of such a project, but said it ought to be possible to start with some such episodes as the execution of Mary Queen of Scots. There would have to be fidelity to the past in all that was done. By means of the cinema they could polish and polish the picture till everything was exactly right, and it would not matter if Anne of Austria talked the purest Cockney so long as her gestures were right. So far as he could see, there was no great financial difficulty in any cinema scheme, starting with a small beginning.

Lord Howard de Walden said he had only recently seen people connected with the cinema, and had asked them as to the feasibility of Mr. Belloc's suggestion. The answer was that there was not a producer in England who was fit to touch it.

The Society of Ecclesiastical History of France.—This organization recently held its third general assembly under the chairmanship of Bishop Baudrillart. Thanks to the generosity of its 341 members and of friends, it has been able, even in these difficult times, to continue the publication of its *Revue d'Histoire de l'Église de France*, and is preparing to take the initiative in some publications to commemorate in 1925 the golden jubilee of the School of Historical Criticism, which was founded about the year 1875, and of the Law on free higher education and of Catholic In-

stitutes. The book will contain a number of articles from the *Revue* on subjects of local ecclesiastical history. The place on the Society's Executive Council rendered vacant by the death of the Comte de Franqueville was filled by the election of M. Auguste Brutalis, who is a member of the Academy of Inscriptions.

Ancient Welsh Customs.—To those who look on Wales as a land lying under the mists of Calvinism, not only bitterly hostile to the ancient Faith, but successful in uprooting all traces of its former influence, it must come as something of a surprise to hear how many ancient Catholic customs survive in the country. The mute ruins of abbeys and monastic buildings, so plentiful in the land, tell their story of former greatness and are eloquent in their testimony as to the religious belief of Wales in the ages of Faith, but what is even more striking is the survival, particularly in the more mountainous districts, of customs that proclaim, quite clearly, their Catholic origin. When a person falls sick and a parson or preacher is called in to offer spiritual consolation, he finds by the bedside a small table covered with a white cloth, and on it a candle, a glass of water and a clean, folded handkerchief. He has no idea of the significance of these preparations; neither has the sick man, he simply explains that his grandparents used to do thus, and it is "an old custom." To a Catholic the origin is too obvious to need explanation.

Another surviving custom is making the sign of the cross, which is still considered a protection in time of peril, and also used to confirm a statement. Children in particular, wishing to emphasise the truth of what they say, moisten the tips of the finger and make the sign of the cross on their foreheads, saying at the same time: "*Crist Croes, tan poeth*," signifying that he who would tell a lie after signing himself with the cross of Christ will suffer eternal fire. The word "*ymgroesi*," still commonly heard in the imperative, with the meaning "beware," or "be on your guard," meant originally to make the sign of the cross. In Leland's "*Collectanea*" we read a long complaint about the constant use of this holy sign in Wales.

"*Mari Llwyd*," in some parts called "*Ladi Wen*," is a mutilated fragment of an old mystery play, and probably represents the Flight into Egypt. This is still seen in Wales on "Old Christmas Day," and in some parts children go to neighbors' houses, taking a small bowl of water and a branch of evergreen, and sprinkle their friends with the water—probably a survival of the use of holy water. In the Report of the Historical MSS. Commission we find several volumes dealing with Welsh manuscripts, and a number of fragments of Welsh Mystery Plays are mentioned. It is of interest to note that the early Welsh Puritans had Mystery Plays in some of their chapels, and they were so popular that considerable alarm was caused, as the stricter members contended they savoured too much of the theatre, and these performances were eventually suppressed. A number of these plays, in manuscript, may be seen in Cardiff library.

A hundred years ago, a favorite evening prayer was "*Breuddwyd*

Mair"—"Mary's Dream"—in the form of a dialogue between the Virgin Mother and her Son. Many varieties of this dream have been collected, and it is interesting to find that the same devotion was popular in Ireland, too. Though evidently of Catholic origin, nothing seems known as to its early history. English versions were to be found in the border counties, and it would be interesting to find out how far this devotion flourished in England and whether it came from some Continental source. During the Penal days there were settlements of Welsh Catholics in France, the Lowlands, and North Italy, and it may have derived its origin from one of these countries. Perhaps some correspondent will tell us whether the same devotion flourished in the Highlands or the Isles. This, in absence of further information, would lead one to infer it was of Celtic origin.

The spoliation of the monasteries wrought irreparable havoc with ancient Welsh manuscripts, but some priceless treasures escaped the general destruction, and are now carefully preserved in the National and other libraries. Ignorance and neglect are answerable for the loss of some manuscripts which escaped the intentional destruction of the Reformation. Some thirty or forty years ago, during repairs to an old house in the Vale of Neath, an ancient manuscript on vellum was found hidden in the thatched roof. The wise men of the district were invited to inspect the volume, and as they could make nothing of it beyond the fact that it had a "lot of crosses and things in gold and colours" they came to the conclusion that it was a book of magic, and destroyed it! Pre-Reformation church plate has almost disappeared also. At Monmouth the late Father Abbot rescued a number of interesting and valuable relics of this kind, and at Dowlais is a pre-Reformation chalice still in use, on the foot of which is the inscription: "Davy ap Grefyt amerik aliter Ubarre ddick le herault a fait fr a paris cest galice po-prier dieu pour ces amys au moys davril lan mil iiii. lxxix apres pasques." Further information concerning "David ap Griffith the Armorican" would be of much interest—whose herald was he, what was he doing in Paris in 1469, and how did the chalice get to Dowlais.

In addition to the opening of a diocesan college in Aberystwyth, another sign of Catholic activity in this Welsh University town, is the recent purchase by the "White Sisters" of a spacious house to enlarge their convent and school. Perhaps we may now hope to see the opening of a Catholic hostel for girls attending the University courses. The moderate fees charged at Aberystwyth, together with the superiority of its lectures, particularly in Law, Chemistry, Music and Education, coupled with the fine scenery, should make it one of the most popular Universities.

Georges Goyau.—Few names are more prominent in historical circles in France and even beyond the seas than that of Georges Goyau. Recently the Comité France-Amerique appointed a jury composed of members of the French Academy and prominent critics to designate periodically the literary works most worthy of recommendation to the public of the two nations. At its last meeting, the jury selected from among all the works of

history submitted for its consideration *The Religious History of the French Nation* by Georges Goyau. The verdict agrees with the unanimous opinions expressed in the newspapers and reviews by the most eminent literary and historical critics, who hail the work of M. Goyau as one of the master-pieces of French thought and literature of recent years.

The *Histoire Religieuse* is part of a historical work of vast proportions. In fulfillment of a plan conceived before the war, a group of scholars, under the direction of Gabriel Hanotaux, undertook to write a complete history of the French nation along absolutely original lines. The majority of former works embraced simultaneously political, military, artistic and religious events, described in a more or less chronological order. As a result, religious events were frequently left in the background or were overshadowed by coups d'état, revolutions and wars, while the great religious figures of history, the saints, heads of religious orders and philosophers, appeared or disappeared from the scene as actors of secondary importance. The authors of the new history have chosen to adopt a wholly different scheme. In separate works, the scholars have written, each in his own special field, a literary history, a political history and a religious history. Thus the events of a same order are placed in their own class, where they follow a logical sequence, are explained in detail, and assume their full value.

M. Georges Goyau, who was selected to write the religious history, was better qualified to do so than any man in France. A scholarly writer, he has long occupied a unique place as an observer and logical student of religious movements throughout the world. His books, of which the best known are *Le Vatican* (1895); *L'Allemagne Religieuse* (1897-1912); *Autour du Catholicisme Social* (1896-1913); *Genève, Ville-Église* (1919) were received with favor by scholars and with gratitude by Catholics. In short the name of M. Goyau is a guarantee of authority, lucidity and ability.

The subject to be handled was of such vast proportions and of such wealth, that the author was forced to synthesize in order to include it in a work of 700 pages. From the establishment of Christianity in Gaul until the renewal of relations with the Vatican two years ago, what an uninterrupted chain of extraordinary, dramatic, often miraculous events! Before the coming of the first disciples of Christ, the Druids at Longport and at Chartres prayed before a statute dedicated "Vergini pariturae" (to the Virgin Mother). With Clovis, baptized by St. Remigius of Rheims, it may be said that the entire dynasty, the whole nation received baptism. From Saint Martin to Charlemagne, from Saint Bernard who reformed and increased the number of monasteries to the great architects and monks who covered the land "with a white mantle of cathedrals and churches"; from the King Saint Louis who led the crusade to the shepherdess of Domremy who delivered cities and saved the nation; from the struggles of the Reformation to the times of Bossuet and Saint Vincent de Paul; from the destructions of the Revolution to the religious revival which brings such comforting hope today, the twenty long centuries represent an incom-

parable epic of action, thought, struggle and virtue, a vast moral drama, the different phases and lessons of which are filled with grandeur.

Among a hundred other great lessons admirably illustrated by the author, one of the most striking is this: whenever it was necessary, the Divine Mind always provided incomparable women whose action was powerful and penetrated deeply: "Genevieve, impregnating the Gallo-Roman civilization with Christianity; Clotilde and Radegonde, civilizing the barbarians through Christianity; Colette de Corbie, reviving in the western world the authentic Franciscan spirit and transforming it into a spirit of international peace; Joan of Arc, incarnating in her unique personality the old idea of Christendom with the younger idea of nationality; Marie de l'Incarnation and Mother Javoubey, carrying far beyond the seas the name of Christ and the enfranchisement by Christ of the so-called inferior races."

A great artist who is also a great Christian has provided the illustrations for this volume. Maurice Denis, the painter so well-known as a leader of one of the younger schools, has given a series of paintings of noble inspiration, entirely worthy of such a book. The illustration, like the text, is an act of faith.

The election of Georges Goyau to the chair in the French Academy left vacant by the death of M. Denys Cochin has been hailed with satisfaction by all who know the work and worth of M. Goyau. Born in 1869, at Orleans, M. Goyau made his early studies in the lycée of his native city, and passing thence to the *école normale supérieure*, which he left with distinctions in history, he went for further study to the Ecole Française at Rome. At this last he found his *métier*, and some letters on religious questions sent to a daily paper were so favourably noted by M. Ferdinand Brunetière that he straightway invited him to become a contributor to the *Revue des Deux Mondes*. That was twenty-seven years ago. What makes his election all the more appropriate is the fact of the friendship between them and that M. Cochin had repeatedly urged him to become a candidate for a chair at the Academy. Then, on M. Cochin's death, his widow told him how pleased she would be so see him in her husband's place. "And so," as M. Goyau told a *Figaro* interviewer, "I presented myself, I was elected and I am well pleased."

A New Library.—Historians say that the new Clements Library, to be built at Ann Arbor, Mich., will house one of the most valuable collections of Americana in the country. The library and books are the gift of Hon. William L. Clements of Bay City, a member of the Board of Regents of the University of Michigan.

Over a long period of years, Mr. Clements has had as his regular representatives in New York and London two men who stand at the head of the trade in Americana, and one of the reasons the library is, as a whole, so good and the books, individually, such desirable copies is that he has kept in close personal touch with men at the head of the book-selling fra-

ternity. In a recent letter Harvard's librarian, Mr. Winship, discussing the valuable collection soon to be housed in an appropriate building, said:

"No fisherman ever got half the satisfaction that Mr. Clements had when he landed the wonderful copy of 'Harlot's Virginia,' than which no book has been more eagerly sought during the last hundred years. Compared with this, Shakespeare folios and Gutenberg Bibles are as wares of the market place to crown jewels before crowns went out of fashion. This account of the Chesapeake region southerly, with the John White illustrations which were engraved for the Dr. Bry edition of Hariot, make it possible to understand what the earliest English settlers encountered more fully and more accurately than can be known concerning any other region colonized at that period. This part of Dr. Bry is only one in a long series of similar narratives, a bedrock for building any old American historical structure, of which Mr. Clements had patiently acquired a set that can keep company with the four that have long been rivals for the title of 'best.'

The value of the books has been placed at well over \$300,000 and, according to a bibliophile, "the university treasury does not hold a bond that is any surer to increase in value than the older of these books, which have gone up steadily at a fairly uniform rate since before the year 1750." This gift of priceless and rare books bearing on the early history of our country will make the Professorship of American History at Michigan one of the prized positions in American universities.

As planned the building will cover a plot of ground 80 by 100 feet and will be two stories high, above a deep basement. The design is Italian Renaissance.

An Ancient American Parish.—Thos. E. Kealy in a recent contribution to *America* tells graphically the story of Eastport, Maine. He says:

Eastport can trace its early history back to the closing years of the eighteenth century. Yet distant as this now seems from our time, it does not approach the years that have passed since Mother Church has exercised her influence, or settled her missionaries on these shores. Long before the pilgrim had trod the rocky sands of Plymouth, the humble Catholic missionary had delivered the Divine message to the dusky children of the Western world.

To this charming bay which now washes the boundaries to two great nations, the illustrious Champlain came in the summer of 1604, to establish a colony. Under the orders of his chief, De-Monts, this great Catholic leader carefully explored our New England coast, entered our rivers and harbors, finally to settle on a little island about fifteen miles up the river from modern Eastport. To this island called by the Indians *Muttoneguis* together with the river which washed its shores, the now historic appellation *Sainte Croix* was given. This name was afterwards appropriated for the first Catholic Church erected in Boston, for the

first Catholic college opened in New England, in memory of what, after all, must be considered as the first efforts to implant Christian truths in the hearts of the New England Indians; for here they were first brought in contact with the Catholic priest; here they learned their first lessons, tasted of the delights, the consolations of our holy Faith.

While the efforts of DeMonts to plant a colony on Holy Cross Island, may have been doomed to failure in a material sense, as is amply attested by the abandoned homes of Champlain's model village, a year later, yet we must pause to express our admiration that seeds of Christian truth here sown for the first time by the Catholic priests who accompanied the otherwise ill-fated expedition have never ceased to bear fruit. The noble Passamaquoddies have long directed their frail barken canoes up and down Holy Cross River, to and fro across Passamaquoddy Bay. In all our struggles for the maintenance of our liberties, they have been our loyal allies, but whilst traveling hand in hand with us, they have not for a moment forgotten these early Christian lessons, or ceased to welcome the Catholic missionary to their humble homes. Times there have been when the priest came but seldom, when his visits were few and far between, but there has never been a moment when the faithful Passamaquoddies were not ready to travel far to revive the ministrations of their Church.

About the time the first white settlers were locating at Moose Island, now Eastport, the Indians appear to have taken up their permanent residence at *Sybaik* or Pleasant Point where they have since remained.

On this spot, rightly named, for nearly a century and a half, they have enjoyed the ministrations of the few wandering priests that toiled through our trackless forests for the salvation of Christian souls. While the present parish of Eastport did not then exist, it was nevertheless in germ, and was brought into reality through the fidelity of the Catholic Indians, among whom it is our privilege to meet the men who laid the foundations of our magnificent New England Church. Fresh from the fulfilment of their duties at Pleasant Point these heroic, zealous men sought out the few struggling Catholic families in the neighboring settlements, gathered them for Divine services, finally to establish what has since been the frontier parish of St. Joseph at Eastport, Maine. Their task was one more easily recorded than done. To seek out the scattered children of the Church, to find them after long years of isolation, unfed and unnourished by the sources of Christian life was indeed a task worthy of apostolic zeal, a task which gave no assurance of reward or recompense save on the eternal shores. For a period of over twenty-five years the spark of faith was kept alive at Eastport and Pleasant Point through the zeal and sacrifices of Francis Ciquard, Jonh Cheverus, and

James Romagné, illustrious French exiles whose memories should be ever dear to the children of the Catholic Church in America. In a letter under date of July 31, 1797, the first Bishop of Boston, John Cheverus, writes at length on his first visit to Pleasant Point, mentions that it was his intention to visit the few Catholics in the neighborhood as well as several gentlemen who had called on him. He was simply at this time the missionary priest, Father Cheverus. From an old diary kept by the Rev. Ephrem Abbott, we learn that some years later, June 30, 1811, the Catholic Bishop Cheverus gave a discourse, in a Protestant church, on the character of St. Paul.

The Indian missionary, James Romagné, continued to visit the few Catholics of Eastport until his return to France in the fall of 1818. The next priest to take up the burdens of frontier missionary life was the famed Father Charles Ffrench, O.P., brother of the Protestant Bishop of Galway, Ireland. Father Ffrench came to Pleasant Point and Eastport in the early spring of 1827 to prepare for the coming of Benedict Fenwick, second Bishop of Boston, who made his first visit to the Passamaquoddy Tribe and Eastport in the summer of 1827. Like his illustrious predecessor, Bishop Fenwick delivered a sermon in one of the Protestant churches of Eastport..

Before leaving Eastport, Bishop Fenwick selected a lot and started a subscription for the erection of a Catholic church, a project which was soon carried into effect by Father Ffrench, who laid the corner-stone in May the following year.

Opening the old baptism and marriage records of St. Joseph's Church, one notes that the parish has been served by many a man whose fame is nearly a byword in New England church history. We meet here Fathers Cronin, Demiller, Flood, Kirnan, McMahan, Carraher, Boyce and O'Donnell; the Jesuit Fathers, Bapst, De-Necker, Force, Kenedy, Pacciorini, Vigilanti and Moore; again, Fathers Parrish, Mochell, Gillen, Murphy, Imasso, Durnin, Vetro-mile, Carnes, Lee, Mattocks, Adams, Wiessel, Coffey and the Rev. John O'Dowd, late pastor of Sacred Heart Church, Portland. Jesuits, Dominicans, Benedictines, French missionaries and illustrious diocesan prests.

The Catholic Encyclopedia.—The Supplement to the Catholic Encyclopedia, printed and bound uniformly with the volumes of the original work, which it brings up to date, consists of 786 pages and contains 2,157 articles of value to all who desire information concerning Church affairs and the various contacts of religion with art, sociology, science and other matters closely connected with religion in its various manifestations.

Of special interest are the articles on latter day movements, partly religious, partly therapeutic, such as Christian Science, New Thought, Psychoanalysis, all treated historically, doctrinally, statistically and, in a

friendly sense, critically. The Salvation Army and the Young Men's and Young Women's Christian Assaciations are among the articles of this class.

Blue Laws, Prohibition, Birth Contral, which is discussed under Population, Euthanasia, Twilight Sleep, are articles which will naturally excite interest. The writer on Blue Laws would reconcile the reader to them as things of the past, as they were fewer in the American Colonies and more lenient than those which prevailed in England at the time, and never so severe or excessive in penalty as our present day Volstead Act.

Social and political movements receive liberal treatment: Bolshevism, Soviet, Spartacus Group, Sabotage, Popular Action (Action Populaire) in France, so successful in organizing French Catholics for social work, and so highly approved by the French Bishops and the Holy See, and altogether so much like the social department of the National Catholic Welfare Council in this country. There are over fifty articles on education and educational institutions, not to mention the hundred or more religious communities of men and women engaged in education, which are also fully treated.

Among the 225 biographies contained in the volume are those of Bailly, Baker, Benson, Capocci, Castle, Cochin, Deroulede, De Mun, Duhem, Gattard, Gigot, Haeckel, Von Hertling, Kilmer, Psichari, Shields, Stuart, Thureau-Dangin, Weber, and Zahm.

The progress of religion is reflected in this work throughout, and the contrast also in the growth of the one great communion that emphasizes the spiritual element of religion as compared with the later movements that seem to submerge the spiritual under the material making bodily health paramount over the life of the soul. In the article on Union of Churches it appears that differences over this tendency rather than disputes about creeds, is keeping the various religious bodies as wide apart as ever and even causing new divisions.

The work is published by The Encyclopedia Press, 119 East 57th Street, New York.

The Benedictines in England.—There is hardly a spot in the two kingdoms of England and Scotland but bears the impress left by the monks of St. Benedict in a former generation. For although the other great religious orders bore a powerful part in the erection of English civilization, it is to the Benedictine order that this country owes most of all—for was it not a Benedictine monk, St. Augustine of Canterbury, who was sent by a fellow-Benedictine, Pope St. Gregory the Great, to carry the Gospel to the English?

Benedictinism of the past and of the present stares one at almost every step taken in this country. Imagine landing in England from the east; say at Ebbsfleet on the east coast, which is the spot where St. Augustine and his twelve companions first landed. They took their way to Canterbury, where eventually the great Abbey of St. Augustine and the mighty cathedral arose under the hands of the Benedictine monks.

Between Canterbury and London, on an imaginary tour from east to extreme west across England and Wales, the way is a pilgrimage from one old Benedictine foundation to another, ending momentarily at the great and glorious shrine of the Confessor at Westminster Abbey. The way goes west, and the ruins of magnificent Reading, whose last Abbot died a martyr's death, are passed. Ruins or remains of priories and churches are passed, and then one comes to the stark and broken walls of wonderful Glastonbury, then on to the western country, where the now Anglican cathedral of Gloucester stands still perfect as the former abbey church of the Gloucester Benedictines. Tintern is passed and then comes the Welsh border with more monastic remains. The ruins of Neath Abbey, then further into Wales to find traces of the Cistercians at Whitland, then on to Caldey on the seacoast and ending with St. Dogmael's almost on the very edge of the west coast of Wales.

Or, again, imagine landing from the south. The first monastic house is sighted in the Isle of Wight, where the French Benedictines, who were expelled from their country, have their abbey at Quarr. The way northward through the southern counties and the midlands lies among a never-ending series of ruins that mark former homes of the Benedictines. Some of the churches are still perfect and are in use by the Anglicans. Such as these are Selby Abbey, the Priory of the Holy Trinity in York, the Minster of Peterborough, and there are modern houses and fine churches where the Benedictines are living, such as the great Abbey of St. Lawrence at Ampleforth, near the city of York. York city has its own magnificent ruins in the Abbey of St. Mary, while the county of Yorkshire itself is the richest of any in its monastic ruins—Fountains, Jorvaulx, Rievaulx and many another. And so the journey continues until great Durham is reached, which also is perfect, and now gives episcopal shelter to an Anglican Bishop.

The marks of the Benedictines still linger in the two ancient Universities of Oxford and Cambridge, for some of the colleges were originally houses of studies maintained at the universities by the abbeys for the education of their monks. This tradition has been restored, and the English Benedictine monks once more have their houses of studies within the universities. But even in the habits and customs of the universities there are traces of the Benedictines; for the academic gown of a master of arts is a survival of the sleeved cowl of the Benedictine monks, while the hoods of the various academic degrees are in shape much like the capacious hoods still worn in the English Benedictine Congregation.

In spite of the devastating flood of the Reformation that swept the religious orders out of England, the Benedictines have made great progress since the passing of the Catholic Emancipation Act in 1829. Besides convents and priories, the English Benedictine Congregation has its abbeys of Downside, of which Cardinal Gasquet was at one time prior; Ampleforth, Woolhampton, which is the new home of Douay Abbey, expelled from France in recent years, and the Abbey of Belmont, which was formerly the

Cathedral Priory of the Diocese of Newport and Menevia before the Cardiff Archbishopric was founded.

In the south there are two houses of the Congregation of France, Quarr Abbey, and St. Michael's Abbey at Farnborough, a house founded by the late Empress Eugenie. At ancient Buckfast, once a home of the Cistercians in Devonshire, the Benedictines of the Cassinese Congregation of the Primitive Observance have a flourishing abbey, while there is another house of the Cassinese of St. Augustine's Abbey, Ramsgate, near to the spot where St. Augustine first landed. Caldey Abbey, standing in the midst of the sea off the south Welsh coast, exists at present as an autonomous house; while Erdington Abbey, formerly a house of the Beuron Congregation, is about to be closed and the work handed over to the Redemptorists. In Scotland the Benedictines have an abbey at Fort Augustus, while not far distant is an abbey of Benedictine nuns.

The recent opening of the famous Abbey Church at Buckfast is the subject of an interesting article in the *Universe*:

The great English statesman and scholar, William Ewart Gladstone, once said: "Since the first three hundred years of persecution, the Roman Catholic Church has marched for fifteen hundred years at the head of human civilization, and has driven, harnessed to its chariot as the horses of a triumphal car, the chief intellectual and material forces of the world; its greatness, glory, grandeur and majesty have been almost, though not absolutely, all that, in those respects, the world has had to boast of."

A long list of notable instances, among Catholic clergy and laymen, could be given to show that the men who made our modern civilization were Catholics—almost every one. Despite the charges of hostile critics, the Church has always encouraged science and progress, instead of impeding it. It has been fittingly pointed out that the means of successfully studying science were first afforded where the influence of the Church was most potent.

We allude to this subject to-day because the first church in England to be rebuilt on its pre-Reformation foundations, and by monks themselves, was solemnly blessed at Buckfast Abbey, Devon, on Wednesday.

The history of every lasting good work tells the same story. Only through many tribulations can be laid the foundations of any enduring scheme for the salvation of souls. The motives of its founders must be tried so as by fire. Anxious as the Abbot of Buckfast during these past sixteen years has been to see his church erected, absolutely certain as he was that the scheme was inspired by Heaven, in memory of the first of the restored line of Abbots of Buckfast, his one and only desire was to submit himself and his purposes to the Divine Will.

The day of triumph arrived on Wednesday, when the solemn blessing of the church took place with all the wealth of cere-

monies that go to make up the external worship of the Catholic Church.

The proceedings marking the opening of the new church are extending over a week.

His Eminence Cardinal Bourne signalled his interest, on this auspicious occasion, by preaching the sermon at Thursday's proceedings.

Numerous clergy and laity from within and without the diocese of Plymouth assisted at the solemn and significant gathering, and joined in the great and solemn act of homage to God.

Three thoughts filled the mind as one witnessed the joyful ceremony. On February 25, 1538, the traitor Abbot, Gabriel Donne, surrendered Buckfast Abbey to Henry VIII. On February 24, 1903, Dom Boniface Natter, the first Abbot with canonical succession to a monastery suppressed by Henry VIII., and the first of the restored line of Abbots of Buckfast, was solemnly enthroned after the Pontifical Mass, the lesson of which narrated how St. Matthias was chosen to fill the vacant place of the traitor, Judas.

On August 2, 1922, Dom Anscar Vonier, the second of the restored line of the Abbots of Buckfast, surrounded by his black-robed brethren, and in the presence of the Bishop of Plymouth, clergy and various Religious in the habits of their Order, witnessed the solemn blessing of the new monastic church, which has risen like the fabulous phoenix from its ante-Reformation ashes. What a subject would this not be for three pictures from the brush of an eminent painter: the first depicting the departure of the traitor, Gabriel Donne, with his coadjutors, only one of whom protested to the end; the second showing the enthronement of Dom Boniface Natter, the first of the restored line of Abbots; the third setting forth the solemn blessing of the new church, crowned with ceremonies; mysterious blessings, lights, incense, vestments, and many other things in accordance with discipline and Apostolic tradition.

The fame of Buckfast Abbey and its new church is well known on the Continent as in the British Isles, but it was only this year that an article in the *Universe*, which found its way across the sea, brought it home to many old admirers of Buckfast how strong an interest this famous Devonshire sanctuary has for them, emanating as it does from the Mother House of La Pierre-qui-Vire.

What has "gone home" with the British public is that the work of rebuilding has been carried out by the monks themselves, whose perseverance and courage has been of an astounding order. Visitors need not be reminded of Brother Peter, who has been "foreman of the job." With him has worked a little band of monks, whose labours have been unceasing and gigantic, because inspired by faith.

It is not too much to say that the Catholic world in England

has this week been united in the opening of Buckfast Church—an opening with characteristics so clear and evident and so wonderful that it stands out alone among celebrations of the same kind. The inauguration of Buckfast's new church has in it a peculiar joy, a wondrous record of graces, that could not be passed over. The opening is a movement of gratitude raised up to Our Lady of Buckfast by her black-robed children.

Forty years ago the name of Buckfast was on the map, but no one could say much more about it. Connected with mediæval monasticism, its old ruins alone remained as a relic of the past. Now it has risen to a height of fame to which in its brightest days it had never aspired. It may be said now, without exaggeration, that Buckfast is one of the most famous sanctuaries in England.

And who has made it so? Not troops, nor wars, nor kings, nor princes. No one looks now to the old ruins to explain the fame of Buckfast. The new church on the old ruins is now the attracton, the glory of Buckfast, the centre of England's Catholic attention and the Church's joy. Looking at this fact, everyone with an historical instinct will wish to ask, who has done this? Who has made known Buckfast to the ends of the British Isles—and further?

The world sees to-day in this secluded spot the most signal triumph of artlessness over worldly wisdom. For not the least wonder of Buckfast is the opposition it has, at times, excited and overcome. Its history is well known, and there is no mystery at all about it. One need not dwell upon it except to note the fact that no sanctuary in England has had to encounter such opposition in times past, or has so signally triumphed over it all. Buckfast now reposes in calm majesty under the shadow of its famous shrine of Our Lady. There we see the strength of faith written in stone. While the material development of Buckfast in late years forms a subject of gratitude, much more wonderful than stones or bricks, than crowds or money, is the miracle of grace which stands out with such grandeur and splendour. The "foolishness of God" has confounded the wise, not because it is folly, but because it is God's, which to the self-idolatrous would appear folly. God's power and goodness, and Mary's protection, have all been so marked as to be the plainest evidence of a Divine grace.

As to any opposition in the past, the memory of it can be utterly absorbed into this season of joy and celebrations, extending over a week, or remembered only as a gem of glory in the crown of Our Lady of Buckfast.

As if to give the opening its perfect plentitude of gladness, His Eminence Cardinal Bourne is taking part in the celebrations, and his visit would appear to be entirely an act of grace, so to speak, for there seems to be no record of a Cardinal ever having visited Buckfast before the Reformation or since—until now.

All roads led to Buckfast on Wednesday for the solemn blessing of the church and the translation of the ancient statue of Our Lady from the temporary church to the new shrine. The Bishop of Plymouth presided at this ceremony. A procession, followed by the community in full monastic dress, marched slowly from the temporary church, which has stood in such good stead, across the Abbey grounds, singing Litanies to the new edifice. The line of route was crowded with spectators. The blessings of Holy Church were given; the solemn prayers imploring the protection of Almighty God, for whose worship a temple had been erected, were offered up.

Thus, with the same sacred rites as Waverly and Fountains in the days of old, was inaugurated the new abbey church of Our Lady of Buckfast. Nor must it be omitted that the Blessed Virgin, under this title, plays an important role in the revival of this ancient church. It is dedicated to her, as is indicated by its name.

In pre-Reformation days a certain statue of Our Lady, known as Our Lady of Buckfast, was venerated by the faithful. This statue, it was thought, was destroyed in the general desecration of the 16th century, but during the excavations in 1884 a large piece of the statue was discovered. This was of painted stone 3 ft. 8 in. in height. The whole statue was restored and given back for the veneration by the faithful in 1903.

The statue represents the Madonna clothed in blue star-spangled cloak over a rose-red robe, and holding the Divine Child upon her right arm. On Wednesday Our Lady of Buckfast was placed in her ancient shrine, after a lapse of nearly four centuries.

The church, which has now been erected entirely on the old foundations of the 12th century one, is, internally, 240 ft. in length, with a total width, internally, including aisles, 62 ft.

The church is cruciform in plan, and, like all Cistercian churches, has a comparatively short eastern arm comprising all the presbytery, or sanctuary, of three bays, westward of which is the crossing, 25 ft. wide, westward of which, again, is the structural nave of nine bays, three of which form the monks' choir, and will be furnished with two rows of stalls and separated from the actual nave by a rood screen.

The north and south aisles are carried round the presbytery forming an ambulatory behind the High Altar, and beyond this are six eastern chapels forming a species of eastern transept, as at Fountains Abbey and Durham Cathedral, where however, the number of chapels is nine.

These chapels are dedicated respectively to the Blessed Sacrament, St. Benedict, St. Joseph, St. Michael, the Holy Souls, and the Guardian Angels.

There are two more chapels opening from the north and south transepts respectively, that on the north side dedicated to Our

Lady, and containing the restored statue of Our Lady of Buckfast; and that on the south dedicated to the Holy Cross.

It is intended also to have small altars facing eastward against each of the nave piers, as was formerly the case at St. Alban's Abbey, and elsewhere; one of these, dedicated to St. Edith, is already given and is in position.

The High Altar stands in the eastern bay of the Presbytery and is raised three steps above the floor. It consists of a marble slab 11 ft. long by 3 ft. wide, and is 6 in. thick. In front it is supported on four marble columns with carved capitals, and is attached at the back to a stone wall supporting the re-table, with panels carved with the Instruments of the Passion. It is surrounded by six columns which will support golden angels. The ornamental wrought-iron work connected with the columns will support rich silk hangings at the back and sides.

The Abbot's throne, standing in the north-west bay of the presbytery, is entirely constructed from very beautiful late 15th century carved oak work, which came from a manor house not far distant which belonged to the Abbey in former days, and which was built by one of the later Abbots before the dissolution. Four of the eastern chapels have already their altars completed and fixed, and the Lady Altar is in greater part completed.

Internally the church is entirely constructed of Bath stone, and the filling in of the vaulting between the ribs is of red sandstone from the locality.

Externally the walls are of local grey limestone, with windows, turrets, and other dressings of Ham Hill stone.

The windows are glazed with lead glazing of early design, and the Lady Chapel has already its three windows filled with stained glass. The two eastern lights have the subject of the Annunciation, and on the north side the Assumption.

The church, with all its fittings, together with the monastic buildings, have been built from the designs of the architect, Mr. Frederick A. Walters, F.S.A., of 28, Great Ormond Street, Queen Square, London, W.C.1.

The whole of the work has been carried out by the monks themselves, under the direction of the architect, and in the earlier stages by a clerk of works. The plan and character of the 12th century church has been followed, with the exception of the probably low Cistercian tower, which by special desire will be replaced by one more in accordance with Benedictine traditions, although at present it is only carried sufficiently high to allow of the hanging of the peal of fourteen bells.

Up to the present time the value of the structural work carried out on the church since 1906 is estimated at over £20,000, the greater part at pre-war values, but owing to all the building work being done by the monks, the cost has been far less.

Mr. Frederick A. Walters, F.S.A., designed and superintended the work from the commencement in 1883, including the tracing and uncovering of the foundation of the whole of the original building.

Dom Anscar Vonier, the present Abbot, was born at Ringschuaith, in Wurtemberg, 1875. He entered the Buckfast community in 1888, at the age of thirteen, was professed in 1893, and ordained priest at the abbey in 1899 by the late Dr. Graham, Bishop of Plymouth.

In November, 1905, Dom Anscar was sent from Buckfast to teach philosophy at St. Anselmo, in Rome, where he took his own academical degree.

It was after leaving Rome for Spain in the summer of 1906 that he joined the late Abbot, Dom Boniface Natter, the first of the restored line of Buckfast abbots, and was shipwrecked with him and narrowly escaped death. The "Sirio" struck on the rocks off Cape Palos, not far from Cartagena, off the coast of Spain, on August 4th, 1906. The tragic circumstances of such an heroic death, as narrated on his return to Buckfast by Dom Anscar, who was on the ship at the time, could not but have contributed to produce the most powerful emotions on the minds of his religious brethren. That same year he was consecrated Abbot, when he was the youngest in the Order. He is the author of "The Human Soul and Its Relations With Other Spirits," "The Christian Mind," etc. His numerical place among the Abbots of Buckfast cannot be assigned, as not more than thirty-five names of his predecessors have been recovered. It is sufficient that Buckfast Abbey, colonised by Benedictines of the Sacred Heart from La Pierre-qui-Vire, in 1882, and rebuilt on its ancient site, has the proud distinction of being the only recovered abbey of those dissolved by Henry VIII. Long may it continue to flourish under the wise rule of Dom Anscar Vonier!

Exodus of Religious Orders from England.—When the French Government drove out the religious orders it was a loss to France, but a very distinct gain to England. And now that the French Government seems to have repented, and to have invited the exiled religious to return to their native land; it is France's gain and England's loss.

About two years ago this exodus began, and some French nuns from the Isle of Wight went back to Brittany. But the present movement is much more serious, for the Isle of Wight is losing the great Benedictine community of monks at Quarr Abbey as well as the nuns at St. Cecilia's Abbey in the neighboring town of Ryde.

When the Quarr monks first came to English shores they settled at a great country mansion in the Isle of Wight known as Appuldurcombe House. Later on they acquired a property known as Quarr Abbey, on which were the ruins of an ancient monastic house of that name, and here

was built a hugh abbey with a fine church, in which the choir monks celebrated the Divine Offices every day, attracting to this island students of plain chant from all parts of the world.

The abbot of this community enjoyed a double title. For although he was both the canonical and territorial sense Abbot of Quarr, he was also Abbot of Solesmes, the monastic home in France which is the headquarters of the Benedictine Congregation of France. So the Quarr monks have packed up their belongings, including the valuable library in which is the material on which the reform of plain chant was constructed, and only a small band will be left behind to keep the monastery going.

But this depletion of the ranks of the religious orders in England will, no doubt, go on all over the country. Many years ago there was a rumor that the French Government was about to expel the Carthusians, and so the Fathers of this order bought a property in Hilaire Belloc's favorite country of Sussex, and here they have built a gigantic monastery, which is reputed to be large enough to contain all the French Carthusians. As a matter of fact, the Fathers of the Grande Chartreuse went to Spain; but there is a very large Carthusian community in England, and it is not expected that these Fathers will be returning to France.

Among the exiled Benedictine monks is the flourishing community at St. Michael's Abbey at Farnborough. The Abbot of this house is the famous scholar Dom Fernand Cabrol, who is known throughout the learned world for his liturgical researches. This abbey was founded and endowed by the late Empress Eugenie, and in the crypt of the abbey church the Empress lies buried, together with the Emperor, and her son, the Prince Imperial, who was killed in the Zulu War.

There are numbers of convents also scattered up and down the country, founded by nuns exiled from France. Their return to their native land will leave a serious gap that will be hard to fill.

But it is possible that these various communities of monks and sisters will leave small communities behind. In almost every case large establishments have been set up, particularly in the case of the Benedictines at Ryde, Quarr, and Farnborough, and in any case the religious life will be maintained, though in a perhaps less comprehensive form.

In some instances the war was responsible for the return of religious. For example the Abbot of Caermaria, in Wales, who came over from France with his community found his monks so scattered as a result of the war that he was obliged to close the house, and return to France. A like fate overtook the once flourishing Benedictine abbey of Erdington, near Birmingham, whence monks have gone back to Germany and the Redemptorist Fathers have taken over their parish and house. The French Cistercians, who settled in the county of Devon, where they revolutionized the industry of sheep breeding, have also gone back to France; and although the English religious orders are in a flourishing state, the loss of these great monastic centers from the English countryside is serious both from a religious as well as an economic point of view. For, however unwilling the Protestant English might be to admit the fact, the coming of

the French monastic orders to England brought an appreciable amount of local prosperity, and many who were indifferent to the religious ministrations of the monks and nuns, were the beneficiaries of the local industrial prosperity that followed their coming.

The community of Benedictine nuns that goes back to France from St. Cecilia's Abbey, in the Isle of Wight, is one of the greatest importance. Numbering some 80 choir nuns, not counting the lay sisters and the other persons of the abbey, these nuns celebrate the Divine Office daily in choir with a dignity and solemnity hardly to be met with elsewhere. The great conventual church which they built, with its imposing nuns' choir at the side, was daily crowded with visitors at both High Mass and Vespers, when the nuns rendered the plain chant with a singular beauty.

The community is unique in the fact that among its professed nuns are four Royal ladies; three of them members of the Imperial Bourbon-Parma family, and a fourth a Princess of the Bavarian Lowenstein family. The King of Spain invariably visited the abbey on his frequent visits to England, and it is stated on very reliable authority that more than one crowned Head has sought the advice of an aged Royal lady whose experience, before she became a nun, admirably fitted her to give advice to Royalties in difficulties. The former Empress Zita of Austria has two of her sisters among the nuns of this abbey and at one time there were rumors that the Empress would settle in the neighborhood of the convent.

First Fruits.— Dr. Guilday in a contribution to the *N. C. W. C. Bulletin* says regarding the American Catholic Historical Association, organized mainly through his untiring efforts to promote historical studies in the United States:

At the second annual meeting of the American Catholic Historical Association, held during Christmas week, 1921, at St. Louis, the French Ambassador, M. Jusserand, called the attention of the members to the great part taken by the Benedictines of France in reawakening the interest of the world in historical studies. The names of the Benedictine monks, Mabillon, Ruinart, Martene, Calmet, and Montfaucon, were mentioned as examples of what was a veritable galaxy of scholars who found their inspiration for historical research in the quiet and peace of the cloister.

What these French Benedictines did in their day, the present Librarian of the Vatican Library, the English Benedictine, Cardinal Gasquet, has done in our own. To say that he has revolutionized modern English opinion on the Reformation period is far from exaggeration. He caught up the spirit of Father John Lingard, the best historian England ever produced, and he carried on the struggle for the truth against even greater odds than Lingard experienced.

American scholars of all denominations were present when the American Catholic Historical Association was founded at Cleveland in 1919, and in the first and second annual meetings (Washington, 1920, and St. Louis, 1921). Many of the leading historians of our best Universities and Colleges were present to listen to the scholarly papers read. To them and

to all who are interested in the progress of Catholic historical studies, it must be very gratifying to learn that one of the first fruits of the Association is a Benedictine historical revival in the United States.

Under the guidance of Father Edmund Pusch, O.S.B., of St. Benedict's College, Atchison, Kansas, Father Bede Maler, O.S.B., of Evansville, Indiana, Father Benedict Seidel, O.S.B., of Peru, Illinois, and Father Felix Fellner, O.S.B., of St. Vincent's Archabbey, Beatty, Pa., an effort is being made to form a coöperative union of all the Benedictine colleges and houses of study in the United States. The following suggestions have been sent to the heads of all these institutions:

1. To awaken a greater interest in the study of Church History in our seminaries and colleges.
2. To start a department of local history in every institution.
3. To give credit and time to the person or persons in charge, in order to make such a department a success.
4. To give an opportunity to those interested in archival work for special training.
5. To put into practice the canons of the New Code regarding diocesan archives.
6. That furthering historical work shall be taken up by our General Chapters.
7. To prepare archives at once in order to prevent the further destruction of historical material.
8. To publish a Benedictine Historical Quarterly, a Benedictine Year-Book.
9. To have short biographies or autobiographies of all community members written.
10. To introduce some scheme to preserve the history of our parishes.
11. To print a catalogue, or establish a card-catalogue, at a common center, containing all valuable historical material in our various houses.
12. That European Church History shall at all times claim serious attention.
13. That a representative of the Benedictine Educational Association shall be sent to the American Catholic Historical Association at New Haven, Christmas week, 1922.
14. That the Benedictine Educational Association adopt some definite system to further this historical world.

It is not expected that all these suggestions will be acted upon at once, but it is earnestly hoped that a general card-catalogue of the Benedictine libraries throughout the United States be compiled and that duplicates be placed in each house. Historical works that are out of print and old historical classics that have almost disappeared will be found in this catalogue, and in this way all scholars will be enabled to consult these volumes. The great field of work for the Benedictine historian is the medieval period of Church history, and with a concerted movement of this kind, the old "Scriptoria" or the great days of the past will be reestablished and the

United States will undoubtedly benefit by the whole hearted and untiring devotion of our American Benedictines.

Louvain.—The *American Catholic Quarterly Review* has an excellent description of Louvain which should interest not only its many alumni in the United States (several of whom are members of the staff of the Catholic University of America) but others who have visited the old city on the Dyle:

As is now matter of history, one of the places which suffered most in the great war was Louvain, the fine old city, once the capital of Brabant, the city so famous for art and learning that it has been called the Athens of Belgium.

For the ordinary tourist remaining but a short time, and satisfied with a superficial glance, this dull old city on the Dyle had but little interest. Over the whole place there was an atmosphere of dinginess, of lifelessness. One quickly tired of the new portion, though its streets were wide and straight, yet wearisome and monotonous because of their regularity, whilst for the casual observer, as we have said, the somewhat gloomy mediæval quarter, so rich in historic associations, had little or no attraction.

From the beginning of the eleventh century Louvain—the name is derived from *loc* (a wooded height), and *veen* (a marble)—was the residence of a long line of counts who later succeeded in getting possession of the duchy of Lower Lorraine, where they assumed the title of Dukes of Brabant.

At one period of its history, notably in the fourteenth century, like many other Flemish cities, Louvain was very prosperous and of great importance, one of the chief centres of Continental commerce, numbering close on 200,000 inhabitants, most of whom were engaged in the cloth trade. A very turbulent set these weavers seem to have been, constantly in revolt against the authorities.

Wandering through the silent, deserted streets of the old town, a stranger found it hard to realize that they were once the scene of busy life, once were filled with a noisy, excitable population, and that they constantly reëchoed to the sound of strife. Often, before to-day, in the course of its history, have the streets of Louvain been reddened with blood.

In 1378, during a more than usually violent outbreak or insurrection, thirteen of the magistrates of the city, all of them patricians, were flung from the windows of the Hotel de Ville, to be dispatched by the spears of the revolutionary mob thirsting for their blood in the street below. In 1382, Duke Wenceslaus of Brabant, in revenge for this massacre, imposed such heavy taxes on the people that 100,000 of them migrated, numbers to Holland, but the majority to England, taking with them the secrets of their trade. From that time may be dated the decline in Louvain's material prosperity and importance.

But the chief glory of Louvain, that which made her famous amongst

the learned of every nation, has ever been her University, which was founded in 1425, by Pope Martin II., at the instance of John III., Duke of Burgundy. During the fifteenth and sixteenth centuries, as many as 6,000 students yearly flocked to this great centre of learning and numbers of illustrious sons spread the fame of their alma mater throughout Europe. During these two centuries Louvain ranked high amongst the great Continental schools as a centre of learning and culture.

The world to-day is the poorer for the destruction of Louvain, but Ireland in particular has cause to mourn the ruin which has come upon the old University city. During the darkest days in her history, when persecution had quenched the lamp of learning in the land, Louvain opened her hospitable gates and welcomed to the halls of her famous University Irish students, Irish priests, some of whom studied there along before the foundation of the Irish Franciscan College. Amongst these early students was Archbishop O'Hurley, of Cashel, who afterwards received the crown of martyrdom.

The first Irish college in Louvain was founded by Eugene Matthews, who was appointed Archbishop of Dublin in 1611, being translated from the Diocese of Clogher. Driven into exile, Archbishop Matthews retired to Louvain, where in 1623 he founded a college for Irish students which ranked as the nineteenth in the records of the University. Archbishop Matthews' death occurred in the same year.

Early in the seventeenth century we find the name of Peter Lombard, the son of a wealthy merchant of Waterford, and afterwards Archbishop of Armagh, inscribed amongst those of the most distinguished students of Louvain University, which at that time had twenty-nine colleges under its constitution, then regarded as one of the first in Europe.

Peter Lombard remained in Louvain for fifteen years, and during these years his reputation for learning attracted the attention of Pope Clement VIII. Lombard was made Provost of Cambrai, and finally, in 1598, was chosen Archbishop of Armagh.

The state of Ireland rendering it unsafe for him to appear in his diocese, where he died in 1625, he was succeeded in the archiepiscopal see by Hugh MacCaghwell (Cavellus), a native of the County Down. Educated at Salamanca, MacCaghwell had joined the Franciscan Order in that city, and for many years held the chair of theology in the Louvain University. It was during his stay in Louvain that Florence Conry, Archbishop of Tuam, with the learned theologian's assistance, prevailed on Philip III. to found the Irish Franciscan College of St. Anthony of Padau.

In 1626, Pope Paul III. appointed Hugh MacCaghwell Archbishop of Armagh. Whilst preparing to go to Ireland, the newly consecrated Archbishop was seized with sudden illness and died in Rome on September 22, 1626. He was buried in the Church of St. Isidore, where a monument was erected to his memory by John O'Neill, Earl of Tyrone.

Florence Conry, the Archbishop of Tuam, to whose exertions was due the foundation of the Irish Franciscan College in Louvain, was born somewhere in Connaught, the exact place of his birth not being recorded.

At an early age he went to Madrid, where, whilst still a youth, he became a Franciscan. He was remarkable for his great learning, and still more so for his meek and gentle disposition, which rendered him universally beloved. He was raised to the archiepiscopal dignity by Pope Clement VIII. All Irish Bishops at that period, who, if not put to death, were exiled. Archbishop Conry was forced to leave Ireland. He sought refuge in the dominion of Philip II., who generously provided for his maintenance. The Archbishop died in Madrid, but was buried in Louvain in the Church of the Irish Franciscans, where a splendid monument testified to the loving veneration in which he was held. Another Irish Archbishop intimately connected with the famous University was Edmond O'Reilly, Archbishop of Armagh, who held the office of rector from 1637 to 1640.

Towards the end of Elizabeth's reign, a young man named Hugh Ward, a native of Donegal, entered the Franciscan Order at Salamanca. He devoted much time and labor to Irish antiquarian research. Whilst thus engaged, he was sent to Louvain as guardian of the Irish College, where amongst his contemporaries were Michael O'Clery (Cleirigh), afterwards famous as the chief compiler of the "Annals of Donegal," or as they are now known, "The Annals of the Four Masters," and John Colgan, who wrote the lives of the Irish saints, under the title "Acta Sanctorum." Ward, O'Clery and Colgan were all three natives of Donegal. Ward availed himself of O'Clery's assistance in his antiquarian researches, and Colgan, who was professor of theology at Louvain, also enlisted his aid for the "Lives of the Irish Saints." Accordingly, O'Clery was sent to Ireland, where he remained for twenty years. During that time he collected "an enormous quantity of historical matter, annals, chronicles, genealogies, biographies, family and clan histories, tales, poems and those legends and traditions which still survived amongst the people." From time to time as his work progressed, he sent the documents to Louvain. But meanwhile, O'Clery conceived the idea of compiling a work greater than anything yet undertaken by his brethren. With the mass of materials, he had collected, he settled down about 1630, near the ruined monastery of Donegal, and there determined to write "The Annals of Ireland" from the earliest times to the death of Hugh O'Neill. His brothers, Peregrine and Conary, with his cousin, Fearfesa O'Mulconry, who, like himself, were skilled in Irish history and antiquities, assisted him in the work, which was written entirely in Irish. This work is now known as "The Annals of the Four Masters."

After O'Clery's death in 1643, the MS. of his huge work remained in the Louvain Library, until so late as the nineteenth century, when O'Donovan, the celebrated Irish scholar, undertook the task of translating and editing this marvelous record of Ireland's history. John Colgan died somewhere about 1663 at Louvain, whilst Hugh Ward was killed in 1635 outside Prague, then besieged by the Elector of Saxony.

In 1624, an Irish Dominican college was founded at Louvain, which speedily attained great celebrity, students flocking to it from all parts. In

1665, three brothers of the name of Joyce, from Galway, fitted up a large house in a healthy part of the town as a college for the Dominicans. In 1668, the illustrious Nicholas French, Bishop of Ferns, consecrated a beautiful Dominican Church, built close to the College founded by the brothers Joyce. In 1626, Isabella, Governor of Belgium, obtained from her nephew, Philip IV., of Spain, an annual pension of 1,200 florins—£100 sterling—for the students, "who, up to this time had been supported by their friends at home."

In the eighteenth century, Belgium passed under the dominion of Austria and in 1749 the Government of that country, having first refused to pay the pension, reduced it to 400 florins, adding the condition that it should be begged for as an alms each year.

There are few churches in Rome which possess greater interest for Irish visitors than that of San Pietro in Montorio, which stands on the top of the Janiculum. For there beneath the marble pavement before the high altar sleep the exiled chieftains of Tyrone and Tyrconnell. There is no more touching episode in the history of Ireland than that of the "Flight of the Earls." "Driven to despair, and recognizing that their cause was lost, the two Earls resolved to accept the means of escape provided for them. They had been informed that a vessel to convey them away from Ireland was then lying at anchor in Lough Swilly under French colors. At midday on Friday, feast of the Exaltation of the Holy Cross, 1609, the Earl of Tyrone, accompanied by the Earl of Tyrconnell, went on board the vessel, which was to bear them from the shores of Ireland, which they were never to behold again. The party on board, including kinsfolk and retainers, numbered ninety-four. They were Hugh, Earl of Tyrone, his wife, Catherine, and three sons, Hugh, John and Bernard. With O'Neill's party went Art Oge, 'Young Arthur,' son of Cormack, Tyrone's brother, and a great many more of the great Earl's clan. Accompanying Rory O'Donnell were his son, Hugh, barely a year old; his brother Cathbar, with his wife, the Lady Rosa O'Dougherty and her infant son, Hugh, with others of their friends and followers. 'A distinguished crew,' wrote the Four Masters, 'was this for one ship, for it is certain that the sea never carried, and that the winds never wafted from the Irish shores individuals more illustrious or noble in genealogy, or more renowned for deeds of valor, prowess and high achievements. Would that God,' continued the Four Masters, 'had but permitted them to remain in their patrimonial inheritances until the children should arrive at the age of manhood.'

"The exiles encountered severe storms and suffered great discomfort owing to the smallness of the vessel, which was not suited to carry so many passengers. At last on October 4, twenty-one days after they had sailed from Donegal, they landed at Quillebreuf, their provisions being then reduced to one gallon of beer and one cask of water."

As the exiles passed through France and Belgium on their way to Rome, they were everywhere received with all the honors accorded to princes. Louvain was their last halting place before setting out on their

Roman journey. Here, in the old city which sheltered so many of their fellow-exiles, they might, indeed, for a brief while, forget that they were in a foreign land. They were lodged with much state in the palace where the Emperor Charles V. had spent his boyhood. They remained in Louvain for some months, and on their departure they left behind O'Neill's two sons, John and Brian, with Hugh O'Donnell's baby son and his sister Nuala. The Archdukes made liberal provision for the maintenance of these honored guests entrusted to their care. O'Neill's son, Brian, was given into the charge of the Irish Franciscans, whose new College of St. Anthony of Padua was then in course of erection. Henry O'Neill, the Earl's brother, took John to train him as a soldier. On the 28th of February the illustrious exiles set out for Rome, escorted by a squadron of cavalry commanded by Henry O'Neill, then serving in the Spanish army. At Lucerne, they were lodged in the palace of the Papal Nuncio, who had received orders from Pope Paul V. to treat them as princes.

The chief architectural glory of Louvain was the Hotel de Ville, erected in 1448, a most beautiful specimen of late Gothic architecture, which it is said has a wealth of architectural decoration such as is to be found scarcely anywhere else on the Continent. Fortunately, this beautiful building, it seems, escaped the terrible destruction wrought on the Church of St. Pierre, which as a masterpiece of architecture ranked second only to the Hotel de Ville.

The building of this church, which stands on the site of a much older edifice, was begun in 1425; it was finished in the early part of the sixteenth century. St. Pierre, like the Hotel de Ville, was built in the late Gothic style and possesses some beautiful sculptures and panels, the work of Quentin Matsy. It contained seven chapels, in one of which was a carved painted statue of our Lord dating from the fourteenth century. In another chapel was a beautiful stone Gothic tabernacle, forty feet high, which was executed in 1450; in this chapel was also a gilded wooden statue of Our Lady with her Divine Child, carved in 1441. This statue was known by the title of "Sedes Sapientiae," and at its feet it was customary for the doctors of theology to lay their profession of faith. The church also contained the tombs of Henry I., Duke of Brabant, founder of the earlier church, who died in 1235, and of his wife, Matilda of Flanders, who was buried with her daughter.

But the great treasures of St. Pierre were two paintings, now wholly destroyed. An art critic writes of these lost masterpieces as follows: "The chief treasures of the Church of St. Pierre de Louvain were two famous paintings by Dierick (or Thierry) Bouts, who is as closely identified with the now destroyed University city of Belgium as are the Van Dycks with Ghent and Bruges, and Roger van der Weyden with Tournai and Brussels. The earlier of these paintings is (or rather was) the remarkable triptych with the martyrdom of St. Erasmus in the central panel and the figures of St. Jerome and St. Bernard in the wings. But perhaps the masterpiece of Dierick Bouts, and certainly one of the finest examples of Flemish fifteenth century art was the polyptych painted by

him for the altar of the Blessed Sacrament in the Collegiate Church of St. Pierre. The centre panel of this work whereon was represented the Last Supper, was the chief adornment of that church and of the ancient city."

The Library of the Louvain University, scattered to the winds in fire and ashes, was one of the finest in Belgium, consisting of 150,000 volumes, and innumerable valuable MSS. Fortunately the beautiful Celtic manuscripts in the Irish College were taken to Ireland forty years ago, and are now safe in the library of the Franciscan Fathers, Dublin.

Already the restoration of Louvain has been planned and the work, we believe, has been entrusted to American hands. Louvain, we are told, will arise prœnix-like from its ashes; a new University will spring into existence, whose glories will rival that of the ancient one. It may be, probably will be, that a new, a stately Louvain will arise on the site of the dull, gray old town, with a splendid University and fine colleges. But this new city will be a stranger to us. The ancient city with all its memories, its traditions has passed away forever. No power on earth can restore it to us. For who can recall the dead past, and bid it live again? All those memories which clung to the old Louvain, making it so precious to us, have passed to the silent land, and now, like them, the city haunted by their shadows has passed, too, is but a memory. "The mill will never grind again with the waters that are past." And so to the olden city of Louvain we bid farewell, an eternal farewell.

Contributions to American Church History.—Under the direction of Rev. Dr. Peter Guilday, Professor of Church History at the Catholic University, there was issued during the month of June a series of four volumes, which begin a publication to be known as "Studies in American Church History." Each of these volumes represents three years of research work on the part of the author, and each volume has been accepted as partial fulfilment of the requirements for the Ph.D. degree. The students who have just gained this much coveted honor, are Rev. Dr. Patrick W. Browne, Rev. Dr. Boniface Stratemeier, O.P., Rev. Dr. Edward J. Hickey, and Rev. Dr. John Hugh O'Donnell, C.S.C.

Dr. Browne's work is entitled "Beginnings of the Catholic Church in the United States," and is a literal translation of an old and forgotten manuscript in French by one of the early Sulpicians, Father John Dilhet, who was in this country from 1798 until 1807. The volume is annotated and has a copious index. Dilhet's is the first attempt at a written history of the Catholic Church in the United States. A copy of the original is preserved in the archives of St. Mary's Seminary, at Baltimore.

Rev. Dr. Stratemeier has given in his work "Thomas Cornwaleys, Commissioner and Counsellor of Maryland," a biographical study of prime importance for the early Catholic history of Maryland. A few years from now the Catholics of the United States will be celebrating the tercentenary of the arrival of the Maryland Colonists. Thomas Cornwaleys was one of the leading figures in the enterprise of the Calverts, and he moves

across the pages of this volume with a realism that brings back vividly these first years of Catholic life in this country.

Rev. Dr. Hickey presents in his "Society for the Propagation of the Faith (1822-1822)," a brilliant study, the result of his special researches at Paris, Lyons, and at Rome. Dr. Hickey treats the Society's foundation, organization and successes in the world during the past hundred years of its activity, and his volume comes to the public at an opportune time, when millions of the faithful throughout the world are interested in the centennial celebration of the Society, being held this month at Paris and at Rome.

The fourth volume of this series is a much needed work. It is entitled "The Catholic Hierarchy of the United States, 1790-1922," and it contains a complete list of all the bishops who have presided over American Sees since the days of John Carroll. What Gams' great work, the "Series Episcoporum" is to the world at large, Dr. O'Donnell's book is for America. Nothing is of greater importance than an accurate list of our bishops, with the dates of their birth, ordination, consecration, and faith; and yet nothing seems so hard to obtain. Dr. O'Donnell sent his pages to all the bishops and archbishops in the country for verification.

These four volumes are the first to be published by the American Church History Seminar at the University, and they are a credit to the painstaking zeal of Dr. Guilday and his students.

The Mariana Library of the Catholic University of America.—The Right Reverend Rector of the Catholic University of America lately contributed to the Catholic Press an editorial of exceptional interest on one of the great treasures of the University:

St. John, at the end of his Gospel says that if all the things which Jesus did were written "the world itself would not be able, I think, to contain the books that should be written."

In a similar sense, it may be said that if all writings about the Mother of Jesus could be collected in one library it would be of enormous size.

Every nation and race, every language and written dialect, every phase of Christian civilization, has contributed to the immense hymn of praise that goes up unceasingly to heaven in honor of the Mother of Our Redeemer. Every ecclesiastical science has done her the highest honor, from its embryonic conditions to the fulness of its modern growth.

All annals of human culture and refinement abound with tributes to her. Philosophy and poetry, all the arts and crafts, architecture, music, travel and geography, all the social arts, even political and economic thought, have in turn recognized her charm and influence, and paid her due measure of praise.

In all Christian literature, taking the word very broadly, hers is a supreme place. Great interest attaches, therefore, to every effort made to gather in one place the various tributes of the minds and hearts of men through all the Christian ages to that Jewish maiden who, after her Divine Son, was the greatest benefactress of mankind.

The "Mariana" Library of the National Shrine of the Immaculate Conception is already one of its most interesting features. It numbers at present about two thousand volumes, and is housed in the offices of "Salve Regina" where it is daily consulted by theological students and the staff of "Salve Regina." This unique library is a manifestation of the piety and the munificence of Mr. George Logan Duval, of New York, who conceived the idea of a great collection of writings pertaining to Our Blessed Mother, and provided for the purchase of the best as they appear from year to year. Here are found many well known lives of the Blessed Virgin, among them Gentilucci, Orsini, Gerbet, and others, including the rare work of Moselli (Naples, 1609). There is a unique collection of the old writers of the sixteenth, seventeenth and eighteenth centuries whose learned folios are now seldom met with, Mariocc, Cancelloti, DeCarthage, Trombelli, Berlendi, Gravois, all of them famous theologians well known to students of Marian writings. During these centuries eminent scholars of the great religious orders, Dominicans, Franciscans, Benedictines, Jesuits and others, vied with one another in exalting the merits of the Mother of God, and the best of their works are here, including Suarez, St. Peter Canisius, Novati, St. Alphonsus, and Benedict XIV. The names of De Zerda, Dalmata, Morales, Celada, Sfondrati, Paciuchelli, occur to every historian of Mary Immaculate, as well as Jannucci and Arnaldi, writers on the Assumption. Their folios, in well worn pigskin are in this collection, forming part of a valuable lot of "Mariana" in two hundred volumes purchased at Rome two years ago.

A curious little volume is the "Rosario Mistico," of the Polish Dominican, Justin Miechoviensis. The famous Spanish work of the Franciscan nun, Maria d'Agreda, on the "Mystic City of God" is here also in Italian, French and English versions. Close to it are the meditations of St. Theresa on the "Magnificat" and the celebrated "Visions" of Catherine Emmerich. Among the older works one of the most interesting is the "Atlas Marianum" of the seventeenth century Jesuit Gumpfenburg, a kind of Marian geography in which are described some twelve hundred pilgrim resorts and shrines of Our Blessed Mother in Europe and South America.

Closely related are many modern works on Loreto and Lourdes and the fine work of Father Beissel on Marian pilgrimages, past and present.

Very interesting also is the "Alphabetum Marianum" published in 1692 at Naples, a little encyclopedia of the Blessed Virgin in Catholic Theology.

Among the newer works on the Blessed Virgin, the three great folios of Father Passaglia, S.J., on the Immaculate Conception hold the front rank for learning, while very high authority belongs to the great collection of declarations sent to Pius IX, about 1854, in favor of the dogma of the Immaculate Conception, by bishops, religious orders, universities, and individuals of rank and influence in every part of the world.

The modern Catholic literature on the Blessed Virgin is very extensive. Many of its best works are found in this library, unparalleled perhaps in

the United States. Such are Father Grou's "Interior Life of Jesus and Mary" and the valuable works of Malou, Nilles, Tripepi, Holweck, Mulan, and a hundred others. Very worthy of notice is the rare little work of Bogdanovitz, "Magnalia Dei," being a complete set of excerpts from the writings of St. Bernard, all that he ever wrote concerning the Blessed Virgin.

Two extremely rare "curiosa" are the work of de Albericis (1599) on the history of the Church of Santa Maria del Popolo at Rome, and the work of Belli, "Gloria Messanensium" (1647), being a literary account and defense of the famous medieval relic known as the "Letter of the Blessed Virgin to the People of Messina in Sicily."

The very rare work of Turrecremata on the Immaculate Conception (1547) is here, also that other rare work of the converted Jew, Christian Meyer (Amsterdam, 1723) on "The Virgin Birth of Christ." Quite a series of works is devoted to the fine arts in the service of the Mother of God, from Astolfi's history of her miraculous images (Rome, 1623) down to the writings of Basquin, Hofpernot, Rohault de Fleury, Kenelm Digby Best and Mrs. Meynell. Many anthologies of Marian Poetry and hymnology are found here, among them the exhaustive "Carmina Mariana" of Orby Shipley. The Litany of the Blessed Virgin, the Magnificat, the Rosary, her several feasts, her medals and beads, her many special devotions, have created an extensive literature, many of the best specimens of which are found in this library together with a very large collection of devotional booklets in several languages for May and October.

Bibliographies of Our Blessed Mother, accounts of modern expositions of Marian art, enrich the collection and help to modernize its uses. One of its gems is Father Donald Macleod's "History of the Devotion to the Blessed Virgin Mary in North America," now become rare. The library possesses also several complete sets of Marian magazines and reviews such as the "Ave Maria," the Spanish "Año di Maria" and others.

Its chief treasure is the great work in thirteen quarto volumes (Paris, 1866) of the Abbé Bourassé, known as the "Summa Aurea" or Golden Collection of all kinds of writings on the Blessed Virgin. Whatever in the course of ecclesiastical or religious history pertains to the virtues, veneration, intercession or praises of Mary is found in this extraordinary work. The author has collected here, with infinite pains, whatever is to be found concerning the Blessed Virgin in the Councils of the Church, in the utterances of the Fathers of the Church, of popes, cardinals, and bishops, of emperors and kings, of founders of religious orders, of noble secular ladies and saintly nuns. It contains the great Marian writers of the seventeenth and eighteenth centuries, also whatever is found concerning the Blessed Virgin in the writings of Saint Thomas. The work of Bourassé is an immense mine of Marian knowledge and piety, and is now seldom seen, though once broadcasted in the Migne edition, of which it is a bright gem.

It is hoped that this fine Marian library will rapidly grow richer, not alone in English works but in the choicest materials from every great

Christian language. Marian literature in every language is welcomed, and due recognition will be made of books or gifts destined to increase and sustain this peculiarly interesting and useful library. Begun with the work of the National Shrine of the Immaculate Conception and growing with it, this great collection of books will one day aid efficiently in spreading the influence of Catholicism for the greater honor and glory of Jesus Christ.

England and Catholic Exiles.—H. C. Watts, in the N. C. W. C. News Service says that Ex-Empress Zita may make her home in the Isle of Wight and draws attention to the fact that since the time of the French Revolution England in spite of the centuries-old bigotry against Catholics engendered by a continuous political propaganda, has offered an asylum to illustrious Catholics who have been forced to leave their own homes.

It may not be the whole of the truth, but it is an undoubted fact that the coming to England of the French emigré priests and Catholic members of the French aristocracy at the time of the French Revolution did, in some way, help to break down the unreasonable national prejudice against Catholics. And to the coming of these illustrious foreign Catholics there can be traced certain developments of the Catholic life of this country.

Perhaps the most influential of these highly-placed Catholics who made their homes in England when their political career ended, was the late Empress Eugenie. This great lady not only supported in her own house a Catholic establishment, with her private chaplain, but she was also the foundress of the great and influential Benedictine Abbey of St. Michael at Farnborough—a house which has done so much to enhance the high position of Catholic scholarship, not only in England, but throughout the world. Its Abbot, Dom Cabrol, is one of the first liturgical scholars of the day, and a man whose opinions command the highest respect in all learned circles.

The ex-king Manuel of Portugal, and his Royal mother the ex-Dowager Queen Amelie, are two Royal Catholic personages who have made their home in England since the downfall of the Portuguese monarchy, and who are active in promoting all good works in which Catholics have an interest.

If the ex-Empress Zita should make her future home in the Isle of Wight, she will find herself in a circle of high personages with intimate Catholic relations. For the Isle of Wight at present offers a home to two important Benedictine establishments—the Abbey of Quarr, which is now the home of the Abbot and community of Solesmes Abbey in France, and the Abbey of St. Cecilia, in Ryde, a house of nuns among whom may be found representatives of some of the greatest and most ancient noble families of Europe. At St. Cecilia's the former Empress will find at least one member of her own Royal line; a lady who has filled one of the highest positions in Europe, and who has now sunk her Royal dignity in the simple vocation of a Benedictine nun. This Royal nun is related by birth

both with the King of Spain, who is a frequent visitor to the Abbey on the occasions when he is staying in England, and also to the Imperial House of the Hapsburgs.

The arbitrary laws, which made it impossible for some of the Continental religious to remain in their own countries, have actually benefited certain parts of the English countryside. The large communities that have settled in different parts of the country have not only brought with them a vigorous Catholic life, but they have made their immediate localities more or less busy centers.

Several years ago there was a rumor that the French Government was intending to expel the Carthusians. As a consequence some of the Fathers bought an estate in the county of Sussex, and here they erected a huge Charterhouse, capable of housing a large community of Fathers. Its long ranges of cloisters are said to be the most extensive in the world. The Carthusians in later years actually did leave France and very many of the Fathers took up their home at the Charterhouse of St. Hugh at Parkminster.

Buckfast Abbey, the home of the French Benedictine monks, whose coming, something like forty years ago, turned an obscure corner of Devonshire into a busy hive of agricultural and other industries, is another of the examples where the English countryside has benefited by what is undoubtedly a loss to Catholic France. In another part of Devonshire, too, the coming of the Cistercians from France brought not only a revival of the Catholic religion in that part, but an undoubted revival in the best methods of farming.

The great Abbey of St. Thomas at Erdington, near Birmingham, which was founded by some of the Beuron Fathers who were forced to leave their country during a time of oppression, set up a strong Catholic influence in a spot where it was appreciated to the full. Unfortunately, as a result of war conditions, these Fathers find themselves now obliged to give up this house.

But, speaking generally, it is quite possible to single out many distant examples of actual benefit to this country brought about entirely by the settlement of religious orders, that have come from other countries.

Restoration of an Historic Abbey.— The historic abbey of Whalley in Lancashire has recently been purchased by a Catholic priest with a view to transforming it into a church. Since its demolition at the time of the Reformation, it has been in disuse, and Whalley has been without a Catholic Church.

The abbey recalls stirring times in the annals of the Faith. Founded by the Cistercians, members of the famed religious Order founded by St. Bernard of Clairvaux, in the year 1396, the greater portion of it was completed, and it was consecrated by Thomas, Bishop of Candida Casa who was authorized to do so by the Bishop of Chester.

It was not, however, until the year 1438 that the Abbey was entirely

completed, or one hundred and forty-two years from the date of its foundation.

On March 12, 1537, the last Abbot, John Paslew, was executed for the Faith. He was interred in the north side of the abbey where to this day his grave is pointed out as "the Monks Mound."

Around the famous old edifice which is almost overgrown with ivy, there are many large and beautiful trees, the entire estate being one of the most picturesque in the country.

The Guest House, always an adjunct to the Abbey, is now crumbling into a ruin, although its noble lines may still be distinguished. The abbey itself must have been of gigantic proportions.

Bishop Casartelli has entrusted to Rev. Fr. McDonnell the work of restoring a portion of the old abbey so that it may be used as a parish church. Generous donations from Catholics all over the country have aroused much enthusiasm over the restoration, and it is hoped that within a few months Whalley may once again have its own Catholic Church.

The Papal Monarchy.— In an address delivered recently before the Catholic Historical Society of England, Father Cuthbert, the distinguished Franciscan, said:

By the Papal Monarchy we mean the sovereignty in political and civil affairs which the Popes exercised for some centuries over the whole of Christendom. It originated in the eighth century, and lasted to the end of the sixteenth. It was most effective from the time of Gregory VII, to that of Boniface VIII.; from the 13th century to the 16th century it dwindled to a mere pretension upheld by the canonists, but not accepted by the people or the kings. After the 16th century it was not upheld even by theologians.

Speaking of the origin of the Papal Monarchy, Father Cuthbert said it had nothing to do with the *spiritual* monarchy of the Pope; it did not grow out of a theory; it was a practical answer to practical difficulties both political and ecclesiastical; it was not a deep-laid plot on the part of the Papacy to wrest civil government from rulers and people. There was no scheme or doctrine out of which it originated—the theory explaining it came later. It could never come back, and it would not be good for the world if it did; hence it was in no sense an article of faith. The Pope must be supreme in spiritual matters, and in the administration of the Church; but if the Pope was to be free he could not be a subject of any particular power because the unity of the Church would be destroyed.

The Papal Overlordship first appeared in the 9th century, when the Emperor Louis II., defending his claim against the Greek Emperor Basil, said that he owed his power to the Pope inasmuch as the Pope anointed him. A few years later John VIII.

claimed to nominate the Emperor and solemnly forbade the Archbishop of Milan to recognize any king or emperor until sanctioned by the Holy See.

From that time until about 936 (Otto) II. the Imperial Crown was always given by the Popes. This was because in the family of Charlemagne there was not one strong man, and the Holy Roman Empire would have fallen to pieces if the Popes had not nominated the most suitable. When the Saxon Emperors appeared they took things into their own hands, and there was a reaction. At the same time there was a succession of weak and even worthless Popes. This was the worst period of the Papacy, when the Emperors sought to nominate the Popes, the Church dignitaries became more or less state functionaries, and discipline in the Church was almost *nil*. The result was chaos and corruption, deadness in the spiritual life.

This was the state of affairs which confronted Gregory VII. He was a terrific combination—saint, idealist and practical statesman. Being an idealist he saw a vision of the Church purified of abuses, and made worthy of her Head. He was also a practical statesman who wished to go to the roots of things, and he saw that to regain its spirituality it must regain its freedom from the civil power. If it was to be free it must have its central authority strengthened; the Bishops could not maintain their freedom from local kings unless there were a strong Papacy behind them. Ecclesiastical elections must be free; synods must be independent of the civil power.

It therefore followed that the Papacy must be absolutely independent in ecclesiastical affairs. St. Gregory could not stop there, because he knew that the Emperors would interfere, and so the question arose who was to be supreme, the Pope or the Emperor? St. Gregory's answer was—the Pope.

He certainly did *not* mean to make himself the temporal sovereign of Christendom. Some sayings of his seemed to imply that the civil power was sinful in itself and ought to be wiped out, but in a letter to William the Conqueror he says that God established both the civil power and the spiritual, but "the burden of the priestly is so much greater than the kingly office because priests have to give account to God for kings as well as people." (Gelasius II.) He made use of a metaphor in which he compared the pontifical power to the sun and the royal power to the moon, an analogy which led to much loose thinking, and gave rise to the idea of the inferiority of the royal power. Gregory VII., however, had no definite teaching on the limits of the two powers.

The Papal "pretensions" grew till Innocent III. might truly be called the monarch of Christendom. Yet even Innocent, whatever he may have done in practice, always regarded the civil power as having a sphere of its own. He laid down the law that if at any

time a Papal document infringed on the civil power it was to be considered null and void.

The practice of the Popes becoming the feudal suzerains of kings, as in Spain and England, had nothing to do with the ordinary Papal superiority; it brought them into the administration of these kingdoms in a new way. This also originated in a practical question. If the Pope had not taken England as a fief, it would either have become a province of France, or it would have broken up.

The justification of the Papal Monarchy is to be found in the fact that from the time of Gregory VII. may be dated the spiritual and intellectual revival of Europe, the awakening of the soul of the Middle Ages which was marked by the reform of the Religious Orders, the founding of new Orders, the wave of devotion to the Sacred Humanity of Our Blessed Lord. It may also be found in the fact that in fighting for the liberty of the Church, Gregory saved the liberties of the people from absolute monarchy. In his time the Church and the people were synonymous.

The *theory* of the Papal power and its relation to the civil power grew up gradually with its growth; it developed with it, but did not originate it. The formulary of Pope Gelasius II. that the priestly power is higher than the royal because the priest is responsible to God for the King, was developed by Jonas of Orleans into the idea that "priests are responsible to see that the King does his duty as a King." Hence it followed that the civil power was lower than the spiritual power because derived from it.

"Had the Pope a right to intervene in the civil administration?" The answer, said Father Cuthbert, was gradually arrived at that the Pope could not intervene ordinarily, except when the King failed in justice, or when the common good required it. In course of time the theory became more definite—in matters of divine and moral law the Pope was supreme. A king was king only as long as he obeyed the moral law; when he ceased to do so he was, *ipso facto*, deposed, and the Pope, as guardian of the moral law, must declare him deposed.

Catholicism in India.—Colonel P. W. O'Gorman a retired officer of the India Medical corps, in a paper read recently before the Council of the Westminster Catholic Federation, in London, gave an interesting *résumé* of the activities of the Catholic Church in India. He said in part:

In order to understand the Catholic Confederation movement in India and some of its confounding difficulties, it is necessary to realise, however inadequately, what India is, and what the Catholic Church is doing there. India is not merely a large country; it is a vast continent, containing a collection of different countries, varying as widely as Europe in race, nationality, civilization, and

language. It comprises within its boundaries an area as large as the whole continent of Europe, save Russia. The Provinces of Madras, the Punjab, Baluchistan, the Central Provinces and Berar, and Rajputana are each larger than the British Islands. England itself is about the size of the Dominion of Hyderabad. Bombay is the size of Spain. The United Provinces of Agra and Oudh and of Behar and Orissa are larger than Italy, while Burma is about as big as the old Austro-Hungarian Empire.

Traveling by mail train from Peshawar in the North-West corner of the North-West Frontier Province to Madras, on the South Coast, takes three days and three nights, while to reach the end of the peninsula *en route* for Travancore would fill in another night and day. Two days and two nights are taken to traverse by mail the distance from Peshawar to Calcutta, and that city is hundreds of miles from the Eastern frontier of Assam. The total population of India, according to the recent census, is roundly 320,000,000; that is to say, one-fifth of the peoples of the globe. Of this number, some 66,000,000 are Mohomedans, and the remainder is composed chiefly of Hindus of innumerable castes, with a considerable number (ten and a quarter millions) of Animists, who are aborigines, and a similar number of Buddhists, who, however, are confined to Burma and Ceylon, Tibet being non-British.

The Europeans, including Anglo-Indians, number only a little over 300,000. The Christian population, including the small French and Portuguese possessions, and Burma and Ceylon, must now number about 5,000,000. Of these the Church of England, which is not there "established by law," total about 500,000 or 600,000. The Catholics number now probably over 3,000,000. The Church of England is, therefore, only about one-ninth of the total Christian population, and about one-fifth of the Catholic. These figures are approximate, and based on the 1911 census, modified by Catholic statistics. The Indian population speaks about 130 indigenous dialects belonging to six distinct families of speech, but only about six per cent are literate. Generally speaking, the educated and professional classes and better commercial classes know English. In proportion to population, the Christians are better educated, and the Catholics are better than the Protestants. Some of the biggest and most successful educational institutions are Catholic. In the South and West of India most of the Catholics know English. The caste system, sternly subdividing all Indians into unmixable and even antagonistic elements—Hindus chiefly, but also Christians, and, to a lesser extent, Moslems—universally prevails, and is a formidable factor to be reckoned with.

The Catholic Church in the East Indies, including India, Burma, and Ceylon, is governed by nine Archbishops, twenty-

three Bishops (India 19, Ceylon 4), seven Vicars-Apostolic (India 4, Burma 3), and two Prefectures-Apostolic (India). The hierarchy, therefore, numbers forty-one members. They are all presided over by a Papal Delegate-Apostolic. The ancient Primate See of Goa holds the honour of its Archbishop being entitled "The Patriarch of the East Indies," while one of his suffragans is honorifically entitled an Archbishop. All the Vicars-Apostolic are Bishops *ad honorem*. The hierarchical administration is complicated by three jurisdictions: the Padroado, which is under the Portuguese Concordat; the Syro-Malabar Christians, under the new Sacred Congregation of the Oriental Churches; and the remainder—the majority—under the Sacred Congregation of the Propaganda Fide.

The most ancient Christian See is that of San Thome at Mylapore, alongside the city of Madras, for it was here that St. Thomas the Apostle, said to have been accompanied by St. Bartholomew, the Apostle, laboured, and was martyred. In the extreme south of the Indian peninsula lies the Malabar Coast (part of which is at present in the throes of a rebellion by the Moplahs, or Mapillas, a well-known fanatical Arab Mohomedan sect), which is inhabited by a very strong body of the most ancient Christians, mostly Catholics, a considerable number of whom are of the Syro-Malabar rite, but also containing a large body of schismatics of the Nestorian body. It is interesting to note that the Syrian Christians are called "Nazarani Mapillas," or Nazarene Christians. As Jesus was of Nazareth, the Jews called him "Nazarenes," and his disciples, the primitive Christians, were called "Nazarani." Of all India, the Madras Presidency contains the largest number of Catholics, the next being the Bengal Presidency if we include Behar and Orissa, and the third, the Bombay Presidency.

The Catholic periodical Press issues publications in at least sixteen different languages. In English, apart from several annual publications, there are two bi-weekly newspapers, six weekly, and ten monthly, and at least one, if not two, pro-Catholic secular daily papers (one in the south and one in the north). It is pleasing and significant to note that the Catholic Press is represented in the capitals of nearly all the Provinces. Simla, the summer capital of the Imperial Government, has a weekly, and Delhi, the winter capital, a semi-Catholic daily newspaper—being the only actual newspapers of that type of any denomination—both of which I was partly instrumental in founding. Moreover, within the last three years, we have had the honour of co-operating to establish the Indian Catholic Truth Society, which now has about 1,300 members, and has already published over sixty excellent booklets, which ought to be better known in this country.

When Catholics began, however, to combine for secular purposes is doubtful. Coming to our own times, although the great "General Franciscan Tertiary Congress" held at Allahabad, United Provinces, in 1903, the foundation of Catholic Associations, clubs, newspapers, and libraries were among the principal subjects proposed, discussed, and resolved upon, it would appear that practically no staple, important, comprehensive Catholic Association, in any way akin to a Federation, was in existence when, in 1910, the late Rev. Father A. Neut, S.J., then Editor of the *Catholic Herald of India*, Calcutta, began his campaign. The "Association of Catholic Former Pupils of St. Joseph's College, Trichinopoly," was founded thirty-three years ago, in 1888. This is probably the oldest and most successful Association in the East, and its activities, which owe more than it can ever hope to repay to its indefatigable and zealous Honorary Secretary, Sir A. Jeganatha Pillay, K.S.G., are beyond praise; but it is a limited society, and has not yet confederated with any general association.

The "Catholic Indian Association for Southern India," Madras, was founded twenty-two years ago, on Diocesan Federation lines. The Catholic Associations in India, then, including one in Calcutta, breathed but a precarious existence, benumbed of all active vitality, and none was federative. Father Neut inherited from his family the instincts of Catholic unity and combination. His father, the late M. Neut, for over fifty-six years the Editor of a vigorous Catholic daily newspaper in Bruges, where his son succeeded him, originated Catholic Federation in Belgium, which soon, under his strenuous General Secretaryship, became a power in the land. He lived to witness the first and lasting triumph of the Catholics in his country. Aroused by the rallying cry, "Awake and Unite!" under which caption Father Neut published his series of articles advocating Catholic Association and Federation, and backed by the support of prominent laity and clergy, the "Catholic Association of Bengal" came into being in December 1911; while simultaneously, though independently, the "Catholic Association of Lahore," i.e., the Punjab, was inaugurated. The former absorbed the local effete Association, and aimed at a federative inclusion of all the Dioceses in the ecclesiastical Metropolitan area of Calcutta. About seventeen branches were eventually established. It owed much of its success to the Rev. Father Van der Schuerin, S.J., the General Secretary, who annually visits this country, and spoke at the Confederation of England and Wales annual meeting last year, and the latter to the Rev. Father Vincent, O.C., first General Secretary.

The *Bombay Examiner* has some interesting statistics which supplement this account of Colonel O'Gorman. There are 136 societies in Eng-

land and America that supply men and funds to the Protestant missions in India. They have under their jurisdiction 6,865 men and women missionaries, of whom 1,665 are natives, and in addition 31,791 teachers and catechists.

The Catholic missions have 1,268 priests, 638 teaching brothers, 3,592 sisters and 7,698 catechists. In view of what Colonel O'Gorman says above these statistics are illuminating.

Laval University.—H. Gaillard de Champris has an interesting article in the *Revue Hebdomadaire*, of Paris, on the great Canadian Catholic University which is making giant strides forward in the scientific field through its recently organized post graduate courses.

The article tells the story of the humble beginnings of the University and pays a glowing tribute to Bishop Bourget who conceived the idea, to Bishop Turgeon who gave it practical effect, and to the self-sacrificing body of priests who have wrought so nobly for its success. Likewise he gives a just meed of praise to the many professional laymen who have given their services to the legal, medical, agricultural, and forestry departments unstintingly. Finally he eulogizes the "Comité de l'Aide à Laval" for their efforts in raising within a few months the munificent sum of \$2,454,000 to enable the University enlarge its already extensive programme. *Crescat et floreat.*

An English Dean of the Rota.— On the retirement of Mgr. Many some weeks ago, Mgr. Prior became Dean of the S. Roman Rota. In fact, Mgr. Prior has been acting as Dean, for nearly two years, undertaking the duties, work, and responsibilities owing to Mgr. Many's ill health. Mgr. Prior's Roman record has been one of steady advance, and it is not unlikely that he will be promoted to more responsible positions. When the Roman Curia was re-organized he was selected to represent English-speaking countries as Auditor, and his carefulness and soundness of judgment is well known in Rome.

The De Rossi Library Goes to the Vatican.— Some eighty years ago Princess Charlotte Louise of Bourbon placed her dowry at the disposal of her husband, Cav. Giacomo Francesco De Rossi, in order that he might get together a library of unique interest. The result was that at de Rossi's death, he had more than a thousand codices, 2,500 incunabula, and some 6,000 books of a later date than 1500. The Princess left the library to the Jesuits, and after various vicissitudes it was housed in their college at Lainz. At their request, His Holiness the Pope has now accepted it for the Vatican Library, where it will be far more accessible to students.

Papal Customs Retained in Westminster Abbey.— Should a Catholic be curious enough to attend a solemn religious function in Westminster Abbey when either the Archbishop of Canterbury or the Bishop of Lon-

don is officiating, he will, on occasion, hear read out by the Dean of Westminster a Latin formula, pronounced in the odd way introduced at the Reformation, in which the Abbey of Westminster protests against either the Archbishop or the Bishop having any jurisdiction whatever over the Abbey and announcing that the Anglican prelates are only allowed in on sufferance.

This is not a piece of modern ecclesiastical Bolshevism on the part of the Deans of Westminster, but the assertion, strangely enough, of an ancient Papal privilege vested centuries ago in the Abbot and monks of Westminster. There are many curious survivals of this kind in England. For example, the Anglican cathedral of St. Paul's in London has two officials who are styled Cardinals, though what their exact function is nobody seems to know.

But during the Pontificate of Innocent IV, when Dr. Crokesley was Abbot of Westminster, the Abbey of Westminster was declared by Papal documents to be exempt from the jurisdiction of the Archbishop of Canterbury and the Bishop of London, and to be *nullo mediante* subject directly to the Pope.

It is maintained that this exemption from English episcopal jurisdiction goes back to even an earlier date, and the historian Dugdale says that the exemption was granted either by Pope Innocent III or Honourius III, when William de Humero was installed as Abbot of Westminster by the Papal Legate, Nicholas of Tusculum, who was holding a Papal Visitation of Westminster and deposed the Abbot Ralph de Arundel.

However, when Henry VIII set about reforming the Catholic Church in England, he transferred the higher ecclesiastical jurisdiction from the Pope to himself—substituting Royal Supremacy for the former Papal Supremacy. As a result of this the exemption of Westminster Abbey was maintained, but instead of being subject immediately to the Pope, it became subject, directly to the King, as Supreme Governor of the Church of England.

Some of these exemptions still exist in different part of Great Britain, and they are known as "peculiar," which simply means in ordinary language that there is no episcopal oversight of them, and that they are subject immediately to the Crown. For example, Caldey Island, the home of the Benedictine monks, when those monks were Anglican never at any time came within the jurisdiction of any Anglican Bishop, and in this sense it never became a part of the domains of the Protestant Church. Its position was that no Bishop of the Church of England could claim to exercise jurisdiction there, and so the Anglican monks were exempt from episcopal supervision. The situation is, of course, different under Catholic auspices, since the island comes within the jurisdiction of the Catholic Bishops of Menevia.

There are other places where the Papal privilege of exemption from episcopal jurisdiction still prevail, though the privilege has been wrested to the advantage of the Crown. The Chapel of Saint George in Windsor Castle, the Chapel of St. Stephen in the House of Commons, are still ex-

empt from the jurisdiction of the Anglican Bishops solely because in the ages of faith they were subject immediately to the Holy See.

The Papal privilege, which the Deans of Westminster Abbey continue to enjoy, seems to have been very far reaching in its effects. For it appears that not only are the Archbishops of Canterbury and the Bishops of London excluded from exercising any jurisdiction within the Abbey, but they are also excluded from officiating at the burial of the Deans, though they may be invited, as an act of grace, to officiate at these funeral functions.

Another curious incident arises whenever the English Sovereign is crowned. According to ancient tradition, the Coronation takes place in Westminster Abbey, and the proper prelate to place the Imperial Crown on the head of the Sovereign is the Archbishop of Canterbury. Yet before the function takes place the Dean of Westminster makes his protest against the Archbishop of Canterbury exercising any episcopal functions within the Abbey, and when that is done, the Dean very amiably takes part in the Coronation, at which certain duties are assigned to him.

Catholic Workers' College at Oxford.— The Catholic Workers' College at Oxford, which is a memorial to the ever-regretted Father Plater, S.J., is the subject of an interesting article by its first Principal, Father O'Hea, S.J., in a recent number of the *Stonyhurst Magazine*. It opened in a very small way with three men and the Principal living in lodgings; but it is hoped this year to rent or to buy a house where, as more students come, a larger number of courses will be able to be started. There should be little doubt that these hopes will be realized, for we are assured that though there were many promoters of the scheme of such a college, "the effort, initiative and stimulus have come primarily from Catholic working men who are in a real position to tell us of the needs of the times." The various Catholic working men's associations in Preston have contributed a scholarship, and others are in course of collection on Tyne-side, in Glasgow, and in London. "The men at the top of the labour movement," writes Father O'Hea, "are mainly trained in residential colleges for working men, where they receive a knowledge, often a very wide knowledge, of economics and cognate subjects and of other matters which develop latent talent for leadership. Our aim is to add to a similar training in secular subjects, not inferior to that which may be obtained elsewhere, a knowledge of principles which will be imparted by a course of Catholic philosophy with apologetics. The men will leave us when the course is done, free to choose whatever line of work may come their way. They are not members of the University. They will learn nothing that will help them to change their profession or to find commercial improvement. We expect them to return to their respective trades with the spirit of apostolate, ready and qualified to bring the Church's principles of social welfare to their fellow men. The course will cover two years, though some will be unable to remain with us for so long a time, and the first year, therefore, will be made, in a sense, complete in itself. The actual

work of this term is commencing by degrees, and friendliness all round has assured us that the best that is obtainable in Oxford is at our disposal."

The Passing of a Great Historian.—"The death of Canon Alfred Cauchie, Director of the Belgian Historical Institute at Rome," writes a correspondent in the London *Times*, "is a great loss, not only to his numerous friends, but to the causes of learning and international amity. As joint founder in 1900 and editor of the *Revue d'histoire ecclésiastique*, published by the University of Louvain, he did much to advance the study of this subject. The *Revue* has attained a high level and circulates widely."

Directly the war was over, he set about resuming the publication, which had necessarily been suspended. In spite of urgent financial difficulties, he faced the situation serenely, and began by reprinting the missing number for 1914, which had been completely destroyed by fire before issue. His personal character was as remarkable as his erudition. Remaining in Louvain during the war—after a preliminary evacuation, in which, with the Rector of the University, he had been set in one of the columns of fugitives who were compelled to march out of the town to villages round—he made his rooms in the College du Saint-Esprit a centre for his friends, where in the darkest days they never failed to find cheering sympathy and encouragement to hold on in the dangerous work of resisting oppression. His loyalty to the Allied cause received a personal note from the fact that his much-cherished secretary had been sheltered in an Oxford college for some years during the war. Consequently, as soon as communications with abroad were reopened he set himself to show by every form of kindness and hospitality his appreciation of what England had done for Belgium.

At Louvain during the summer, and in the winter at Rome, he was always ready to place himself at the disposal of English friends and visitors. Every morning at Rome his tall figure might be seen coming down the steps of St. Peter's after early Mass, and during the day he was ready to procure for English visitors admission to the Vatican, where he was known to many, including the present Pope, or to lead them on excursions into the country, of which he was exceedingly fond. No trouble was too great to take for them, and his hospitality was dispensed with a geniality and pure affection which were quite irresistible.

An American à Kempis Collection.—Harvard University has recently come into possession of a new collection of à Kempis books, thus making it perhaps the largest à Kempis library in existence. The last accession consists of nearly two score incunabula (books printed before 1500). The Harvard collection now contains a number of manuscripts, some of them almost contemporary with the *Imitation of Christ* which, after the Bible is regarded as the world's best-known book. The *Imitation* was first issued anonymously in 1418 and was accorded a wide welcome, copied by

different scribes, and attributed to various spiritual writers, among others, St. Bernard, St. Bonaventure, Henry De Kalkar, Innocent III, Jean Charties de Gerson, and John à Kempis. Discussing the Harvard collection, in *America*, Dr. James J. Walsh says:

The gem of the printed books in this collection is the *editio princeps* or first edition. Its date is probably 1470-1471. A Kempis himself, dying in 1471, very probably never had the consolation of seeing his book in print, though it is to be doubted whether he would have looked upon it as very much of a consolation, since at that time those who were thoroughly accustomed to the beautiful manuscript-book rather resented the idea that books now designated as "machine made" were to replace their precious hand-made treasures. No wonder we hear that a distinguished book collector in Italy absolutely refused to have any of these machine-made volumes in his library, considering that they would disgrace or at least did not fit in worthily with his splendid hand-made books.

The history of printing in most of its phases, as well as the history of binding in practically all its phases, can be studied in this collection of à Kempis editions. On the average nearly three editions of the "Imitation of Christ" have been printed every year since his death. They have appeared in all the living languages and have been translated into dead languages. The editions are of every description, large, small and all intermediate sizes of volumes, though, of course, there is a great preponderance of handy editions such as can be held easily and brought to the hearth, as a companion, as Dr. Johnson suggested as a very desirable quality in a book, and are available for use anywhere, even in bed. Many a sick person has found a little volume of à Kempis an immense consolation and many a lazy person, in spite of à Kempis' admonitions, has found the reading of a verse or two just before going to sleep or before getting up a valuable stimulus to right living.

There are editions in all the European languages and several even in the less used languages, as for instance the Irish, in which, indeed, it was rather surprising to find two editions, one of them dated 1820, a time when it was not usually thought anything was printed in Irish.

Myths and Legends.— When false statements pass current for a while, it is extremely difficult to overtake them. For no matter how effective the answers may be, there is always a likelihood that some who have seen the charges have never heard of their refutation. Recently in England a well-known newspaper made the statement that "seventy Bishops apostatized at the time of the Papal Infallibility Decree (1870) and founded the heretical sect of 'Old Catholics,' which has now mercifully

petered out." W. H. K., whose "Literary Notes" in the *Tablet* are one of its many informative features, says of this statement:

It is true that this is not the case of a serious historian professing to found himself upon authentic documents. It is the mere unsupported assertion of a militant journalist, flung out in the heat of controversy. And some may think that little harm will be done even though this unproved charge is suffered to pass unchallenged. To be sure it will do no harm to those who know the true facts of the case, or to those careful students who cannot read a statement of this kind without seeking to ascertain the authentic facts. But, after all, there must be a good many readers who are not very familiar with the history of the Vatican Council or of the movement which gave rise to the so-called "Old Catholics." And many of these, again, may have no opportunity for verifying the disputed statement; while others may feel satisfied that the writer is not speaking without warrant in this matter.

To speak frankly, there are several circumstances in this case that seem to justify this assumption. *Cuique in sua arte credendum.* A Protestant reader, for example, may feel safe in accepting this account of Catholic history from one who speaks as a Catholic having special knowledge of such matters. And a little earlier in this very article he will find the writer in question saying, "We faithful Catholics," and again, "Those of us Catholics who happen to know a certain amount about history and about theology," &c. If we found some Anglican or Presbyterian writer speaking in this strain and dealing with points of Anglican or Presbyterian history, with which we were unfamiliar, we confess we should be disposed to accept his account of the matter.

It is possible, no doubt, that Catholic readers who do not happen to be acquainted with the story of the "Old Catholics" of fifty years ago, may not be so ready to accept the writer's authority in theology and history. For, quite apart from the passage we have quoted above, there are some things in the same article which many of us can only read with grave regret and disagreement. Yet, strange to say, these very passages might lead us to believe that the writer must have good warrant for his historical statements. For the freedom with which he ventures to censure high-placed ecclesiastical authorities, would naturally lead him to make very sure of his ground beforehand.

For this reason, if the appeal had been to an episode in some region of history or literature beyond our ken, although we should have had the same reluctance to accept the writer's conclusions, we confess we should have expected to find that his confident account of the historical facts would be right in the main. And so, in like manner, we suppose readers who are not familiar with the

history of the Vatican Council may be misled by this strange story of the apostasy of the "more than seventy Bishops" who founded the heretical sect of the "Old Catholics."

To some Catholics of the younger generation this story may come as a painful surprise. It is certainly shocking to hear of so many Catholic Bishops apostatizing, and those who at first feel constrained to accept the writer's confident assertion—feeling, as we have suggested, that, in the circumstances of the case, an able writer can scarcely have made such a grave statement without some solid foundation in fact—may possibly hope that at least there may be some little exaggeration in regard to the numbers. "More than seventy Bishops!" From the first, the "Old Catholics" were mainly, if not solely, a German sect. But the apostasy of seventy German Bishops would have swept bare all the Sees of the German States and the German cantons of Switzerland. Surely, the numbers must be exaggerated! Here we are reminded of the false report of Mark Twain's death—which the genial American humorist gently contradicted by saying that the report was exaggerated. For, happily, the exaggeration in the case of the seventy apostate Bishops is of the same kind.

Perhaps the most simple and effective refutation of this mythical history of the seventy apostate Bishops may be found in one plain fact. The first episcopal head of the "Old Catholics" was Bishop Reinkens, of Bonn. But he was never at any time one of the Catholic Bishops—though he was recognized as such by the Prussian Government, as a move in its policy of persecution. And the circumstances of his election and consecration emphasized the fact that the schismatic movement was not of episcopal origin. For the "Old Catholics," having no Bishop among them, elected Professor Reinkens, of Bonn, to the episcopal office. This was in June, 1873. But how did they get him consecrated if no Bishops had apostatized in consequence of the Vatican definition? Surely no Catholic Bishop would consent to perform the ceremony. The solution of the problem is sufficiently simple. Bishop Reinkens was consecrated in August, 1873, three years after the Vatican Council, by the Dutch Jansenist Bishop of Deventer. There was, indeed, nothing else to be done but to seek the help of some such separated body. For all the minority Bishops who had opposed definition of Infallibility as inopportune, happily gave in their adhesion and remained in unbroken unity with the Holy See.

The Canonization of Elizabeth.— The recently published volume, *The Private Character of Queen Elizabeth*, by Frederick Chamberlin (London: John Lane, 1921) has aroused a new interest in the daughter of Henry VIII, by Anne Boleyn, "whose unwomanly jests gave colour to a thousand scandals." A reviewer in the *New York Times* pronounces the volume "a revelation" and assures us that in view of Mr. Chamberlin's

dicta it behoveth us to rewrite the story of the woman who inaugurated "the spacious days" of Britain's glorious history. Another reviewer, however, is not so enthusiastic about Mr. Chamberlin's volume; nor does he indulge in platitudinous superlatives as to the author's historical qualifications.

The book [he says] is very frank, very honest, very industrious and ingenious; yet it is not history, and adds but little that is new to our historical materials. The defect which counterbalances his merits is special pleading; a venial defect and sometimes almost a virtue in a lawyer, but always fatal to the historian.

The reviewer whom we quote, J. H. Pollen, is perhaps one of the best informed writers regarding the Elizabethan period, and is not a lawyer but a historian of the first magnitude, and his criticism should be read in conjunction with that of the reviewer in the *Times*:

The origin of Mr. Chamberlin's historical inquiries was praiseworthy enough. Something of a hero-worshipper, he felt strongly and rightly repelled at Mr. Froude's cavalier treatment of the virginity of the Virgin Queen. "Having practised the law for many years," he naturally be-thought himself of writers whose bias was opposite to that of Froude. So he turned to Dr. Lingard, having heard of writers who could "produce an average history of England" by taking these two historians "and striking a balance between them." In his own case, however, that naive recipe failed. The cautious old Doctor, in view of the violent prejudices of his own day, had made so much use of safeguards, that in this case they darkened counsel and finally threw our author off the scent.

This, however, cleared the way for better things. Mr. Chamberlin persevered, he took good advice, he worked on, until partly by his own industry, partly by the aid of others, he compiled the present collection of extracts, which bear upon two subjects, the Queen's health and her virtue. The portion relating to health concludes with the opinions of several doctors, who are men of good standing, and to whom the matter of the early chapters had been submitted. They wisely note that the material, on which they are asked to pronounce, is almost as vague and unscientific as it well can be. Still, so far as it goes, it inclines them to think that the Queen was liable to this or that infirmity. Soberly considered, these opinions teach us little or nothing that is definite or certain.

The second half of the volume is occupied with the charges of lax morality and the answers to them. In fine, we are invited to believe that the Queen was a woman of excitably nervous temperament, that she suffered much from ill-health, that she was sexless, and consequently not disposed to, perhaps was incapable of, the misconduct attributed to her.

We have no intention of debating this conclusion. To begin with, the materials for judgment are most imperfectly set before us; the most important source of all, the prolonged courtship with Francis, Duke of Anjou, is altogether omitted! On the other hand, we have before us, in the *Dictionary of National Biography*, that very well-balanced and very well-read scholar, Dr. Augustus Jessop, who maintains the very opposite! Her

health, he says, was excellent, her constitution so extraordinarily strong, that she met her death by trading too far at an advanced age upon her irrepressible vigour. There is no comparison at all between the rival authorities for these opposite statements.

In regard to the Queen's virtue, again we differ from Mr. Chamberlin in many points. We reject entirely his initial statement, that it is "the practically unanimous opinion of mankind" that the Queen was mistress of several of her favourites; and that "such has been (public opinion) since the death of Elizabeth's contemporaries" (p. xv). So vehement an exaggeration will seem at first highly suspicious, but on reflection we recognize this as one more of those extremes to which the practice of pleading has imperceptibly led our author.

Ungracious and thorny though the material be, it nevertheless calls for clearness, and so we propose to state at once and fully what contemporary Catholic opinion on the subject was. There is no question then that the English Catholics of that day, both at home and abroad, took a very dark view of Elizabeth's morality. The Northern Earls in the Rising of 1569, the Bull of Excommunication in 1570, the Catholic proclamations prepared (but not issued) at the time of the Armada in 1588, all denounced strongly the Queen's wicked life. But that is surely, when we consider the circumstances, neither surprising nor convincing. For while her Government was treating Catholics with tyranny and cruelty beyond measure, she was setting the laws of decorum at defiance, surrounding herself with young and elegant courtiers, who vied one with another in ministering to her pleasures, and acting the parts of *inamoratoes*, while rumours of misconduct were common, as they are at all courts.

Can we wonder at her victims, as the iron of cruelty entered their hearts, repeating those unfavourable rumors with increased emphasis? Can we be surprised at exiles for religion (painfully anxious for loved ones left in hands so villainous) giving circulation to rumors which had better have been buried at once? I do not see how we can possibly question the presence of these disturbing forces, and that we must in consequence of them suspend our trust in these witnesses, at all events until confirmatory evidence is forthcoming, even though in many respects they were respected and reliable persons, and certainly did not fall into the extreme of propagating evil reports for disloyal motives. Out of the three strong condemnations mentioned above, two, and they the strongest, were known first through Protestant propaganda. Now let us descend to yet further particulars about Catholic reports.

On February 20, 1592, Thomas Pormont, or Pormort, priest, a gentleman of good Lincolnshire family, was executed for his sacerdotal character. But Richard Topcliffe, the torture-master, kept him on the scaffold for two hours, endeavouring to bully him into unsaying certain words with which the priest had charged him before the court, to wit, that Topcliffe had boasted of disgusting familiarities with the Queen. (For the full report see *Catholic Record Society*, V, p. 209.) Pormont did not speak thus to spite the Queen, but to unmask Topcliffe, which was a public service.

He held unflinchingly to his word (though he could always have saved his life by recanting) until he died in unspeakable torment.

The testimony of such a man at such a crisis cannot be gainsaid. It is also strongly, though indirectly, supported by two letters from Topcliffe to the Queen herself, one of which is addressed to her as his goddess! The other asks for permission to torture the poet-priest, Father Robert Southwell, S.J., and to amuse Her Majesty he describes how his victim will writhe with pain. This leave was granted. After that the offensive intimacy of the two cannot be questioned, and many will think that if Topcliffe could commit to paper such hideous letters, he could as easily, or more so, have made the repulsive vaunts with which Pormont charged him. (*Catholic Record Society, ibid.*)

Are we to think those vaunts were true? We neither contend nor think that they are so. Topcliffe was a notorious braggart: his word by itself is worth nothing. Their sting consists in such consonance as they can claim with Elizabeth's equally notorious affectation of superiority to the convenances of society. To say nothing of her extraordinary behaviour and correspondence during her courtships, she habitually addressed extravagant *billets doux* to her favourites. She freely kissed or caressed any good-looking lad she might meet; to the marriage of young people at her court she was openly hostile, and she posed as a charmer, even after age had made her smirks and dances repulsive. It was this sort of *dérèglé* fancy for adoring swaggerers which betrayed her into encouraging Topcliffe. But his boasts do not seem to be of a piece with her eccentricities. They recall in every phase the brutal coarseness of the rack-master. It seems most likely that their lurid colouring is Topcliffe's own. We have no very high idea of Elizabeth's virtue, but it seems very probable that accusations worse than the reality were connected with her, not through complaints of her victims, but, as here, by the false and foul tongues of unworthy favorites.

In England it seems as if Mr. Chamberlin's exhaustive inquiry into Elizabeth's private life has had the result of a "process of canonization," for the authorities that direct the Blackburn Grammar School have recorded their devotion to the new "saint" by unveiling an exact *replica* of a portrait of the Queen and commending her to the pupils as their secular patron. On the occasion of the unveiling of the portrait there was a remarkable display of oratory the inspiration of which seems to have been the idea that "tradition is a very potent force." The *Universe* commenting on this says:

A more potent tradition is recalled by Mr. George Hull who wrote some days later in the *Blackburn Times* and described the Grammar School before its alleged foundation. It was certainly in existence in the first year of Henry VIII, and under the patronage of Our Lady, while there is evidence to show that it continued until the time of Edward VI, "Despoiler of Schools." Why the Governors took such care to concentrate the tradition on a later and more advanced Sovereign is apparent but unnecessary. Also it is really dishonest. Tradition will never be potent unless it is tradition, for distorted history reaches the bad eminence of the ludicrous.

Albania.— Up to the beginning of the World War, there existed, even in Africa, but few districts which were so wholly unexplored from the scientific point of view as Albania. This was due chiefly to the want of roads and to the insecurity of the country, which was backward in respect to civilization. This low cultural standard was attributable to the Turkish administration of Albania for a period of some 500 years, during which the people and their interests were constantly neglected. Even the benefits were constantly neglected which other subjects of the Turkish Empire enjoyed were denied to the Albanians.

Ever on the alert, the Catholic as well as the Mohammedan Albanians stood ready, arms in hand, to prevent the Turk or any foreigner from robbing them of their freedom and from encroaching upon their religious or national customs. Only rarely did information of this part of Europe reach the outer world; little was known of the heroic struggle that the Catholics of this little nation were making for their faith. Many clans in Albania are Catholics today—the Malissores, who live in the mountains adjoining Montenegro, the Miridites and four tribes in Central Albania.

Nearly all the curacies in this country are held by Franciscan Friars. There are in Albania four Franciscan monasteries, thirty-seven parishes and numerous Catholic schools. In Scutari, the largest town in the state, there is a Catholic grammar school. The Jesuits as well as the Franciscans are promoting education in Albania.

From the historical viewpoint it is remarkable that the Order of St. Francis is the one to which the Albanians owe their Catholic faith. For almost 700 years the sons of St. Francis have stood stoutly in defense of the people's faith, protecting them also in time of political revolution and during many wars and uprisings which ravaged the land. It was in 1242 that the Franciscans first set foot in Albania. This was only some twenty years after the founding of the Order. The countries along the coast were then in the hands of the Byzantine emperors, while the Serbian dynasty of the Nemandjides held sway over the interior. In 1389 the reign of the latter came to an end and they were overthrown by the Turks in the battle of Kossowopolje.

The Albanian dynasties repeatedly oscillated between Catholicism and Orthodoxy. While the Metropolitan of Durazzo took part in the Synods of Constantinople, his suffragan, the Bishop of Kroja, remained faithful to Rome, and rendered priceless services to the Pope in 1313, when the princes of Albania rebelled against the Orthodox king of Serbia. Documentary evidence of this fact survives to this day.

In spite of this diversity of religious faiths there were no serious conflicts over religion. Both the Catholics and the Mohammedans had an antipathy to the Greek schism, and this feeling is manifest even now, especially between the Catholic Albanians and the Orthodox Serbs. The Franciscan Order has always been popular even among the Mahommedan Albanians. The Franciscans have retained a spiritual leadership at every moment of difficulty and crisis, and were held in great esteem even by the Turkish pashas, who accorded the Order quite exceptional privileges. The

N. C. W. C. correspondent while in Bosnia was shown the charters received from the Turkish Sultan. Bishop Misic of Mostar, by whom these charters are preserved, is a Franciscan.

Albania's intellectual life, its literature and poetry, are almost exclusively the product of the Franciscans. The celebrated Albanian poet, Fishta, who, until recently was vice-president of the Albanian National Assembly, was a Franciscan. Many of the brilliant young theological students of the Albanian branch of the Order have received their training in the leading Catholic universities of Europe, particularly at the famous theological school of Innsbruck.

The German Catholic Press.—Dr. Hugo Goerdes, editor of the *Katholische Korrespondenz*, in a communication to the Director of the N. C. W. C. press bureau, writes:

We do not know whether or not you have heard of the *Katholische Korrespondenz* which has been appearing regularly since Pentecost of this year. But as we have learned from members of the clergy who have come from America and who stopped here in passing that we are pursuing the same aims and purposes for Germany as you are for the United States, we are taking the liberty of sending you the following information in regard to the *Katholische Korrespondenz*.

The *Katholische Korrespondenz* is an enterprise founded with the consent of the Hierarchy, the object of which is to supply the Catholic press of Germany with current news concerning church and religious life at home and abroad, and with regular editorial articles on questions of the day treated from the Catholic point of view.

As you know, we have in Germany nearly 400 Catholic papers which, until now, have been supplied exclusively with political correspondence. As for a news service in the closest possible touch with the Hierarchy, supplying the papers with news entirely from the religious and church standpoint, to the exclusion of politics, there was none. It is this need that the *Katholische Korrespondenz* is making every effort to fill. Professor Fassbender, of Berlin, one of the editors, is the well known Catholic Deputy and publicist, of whose writings you doubtless have heard.

Through the Provincial of the Capuchins, Father John Chrysostom Schulte, in Muenster, Westphalia, we are in touch with the religious orders of Germany. Through the director of the Central Office of Church Statistics in Cologne, we are in touch with His Eminence the Cardinal Archbishop, while the undersigned, as a Catholic journalist, establishes the connection with the press.

Simultaneously with the development of Catholic opinion in Germany, the *Katholische Korrespondenz* desires, by means of in-

structive articles, to spread the knowledge of Catholicism in other countries, thus promoting an understanding of foreign Catholicism among the German Catholics. To this end we should be glad to publish any information or articles of a religious nature which you might consider worth while to have distributed in Germany. The widest publicity in the Catholic press would thus be assured. However, we must not fail to emphasize the fact that political news, of whatsoever kind, is excluded from the *Katholische Korrespondenz*, unless it pertains to church or school questions or matters in which it is a question of defending the rights of the Holy See.

The *Katholische Korrespondenz* is intended, primarily, for the Catholic press of Germany, and does not intend to operate abroad. The articles are therefore written in such form as to be understood and appreciated by German readers. Nevertheless foreign readers may find some interest in them.

If you would like to receive the *Katholische Korrespondenz* regularly, we shall be glad to send it to you. We should also be glad to supply special information, articles and news, written with a view to your requirements. If, later on, you should happen to want this special news service, we should be pleased to place the organization of the *Katholische Korrespondenz* at your disposal. Our service has a staff of correspondents, one in practically every episcopal city, especially appointed by the Bishop.

We should be glad to enter into permanent communication with you.

Replying to the communication from Dr. Goerdes and his proffer of an exchange with the N. C. W. C. News Service, Director McGrath of the latter wrote:

The National Catholic Welfare Council News Service extends its congratulations to the *Katholische Korrespondenz* on the establishment of a Catholic news service for Germany and gives assurance of its cöoperation. We will be very pleased to receive regularly the news service of your organization and in return will send you our weekly news service.

The National Catholic Welfare Council News Service has a regular correspondent in Germany, the Rev. Dr. Wilhelm Baron von Capitaine, of Cologne, who was recommended by His Eminence Cardinal Schulte. Your service, however, undoubtedly will prove an excellent supplement to the special service we receive from our own correspondent. We trust that you will receive equal value from the news service of the National Catholic Welfare Council.

Great Lay Leader Dies as Dominican.—The recent death of Father Raymundus, O.P., in his quiet monastery at Cologne, calls to mind the notable life of one of Germany's most illustrious leaders. By Papal dis-

pensation he entered the Dominican novitiate in 1907, at the advanced age of seventy-three years, and was ordained to the priesthood in 1908. The event attracted the attention of the entire Catholic world. Before that time he had been known as Prince Karl zu Löwenstein. Born May 22, 1834, he was destined to become a central figure in the earliest development of modern Catholic organization. When a central committee was formed, in 1868, for a closer union of the Catholic societies, he became its chairman. In 1871 he was one of the signers of that famous appeal which led to the formation of the Center party. At the Catholic Day of 1879, after the storm and stress of the *Kulturkampf*, Windthorst himself declared that the firm and fearless attitude of the great Prince von Löwenstein had been "of the greatest and most decisive importance for the Catholic cause." He was one of Germany's early social leaders. Under his presidency of the Catholic Day at Düsseldorf, in 1869, the first social section was formed, while historic social resolutions were passed at a conference called by him at Castle Haid in Bohemia, where during the persecution of Catholics he had for seven years sheltered the exiled Bishop Blum of Limburg. Later he was conspicuous also for his activity in the international Anti-Duelling League, of which he founded a great number of locals in Germany. An enthusiastic account of his energetic life in the *Deutsche Zukunft* closes with the statement that his personality will never be forgotten in the history of German Catholic life, while his character will remain an inspiration for all time. No less notable than his public career was the lovable humility and zeal of his religious life. It is to be noted that German Catholics have during recent months lost an unusual number of their greatest men.

Mardi Gras.—The *Bulletin des Recherches Historiques* has some interesting data regarding the pre-Lenten customs of the early Canadian colonists, some of which are still in vogue across the border:

Au lendemain des Rois commençait le carnaval qui durait jusqu'au carême, c'est-à-dire jusqu'au mercredi des Cendres. L'approche de ce temps de pénitence et de jeûne rigoureux portait nos ancêtres à des exhubérances, à des ardeurs de plaisirs que nous ne connaissons plus. En effet, cette période mémorable autrefois, passe souvent inaperçue, aujourd'hui. Dans le bon vieux temps, aux derniers jours du carnaval, le dimanche, le lundi et le mardi gras, les gens cherchaient à se gaver de tapage et de gaieté afin, sans doute, de pouvoir aborder les jours de mortifications sans trop de regrets.

Quelle est l'origine le l'expression "jours gras"? On prétend qu'elle provient de ce que, dans des villes de l'ancienne France, à la veille du carême, certains bouchers promenaient des animaux gras pour annoncer qu'ils avaient le privilège de vendre des viandes aux malades pendant les jours d'abstinence.

D'autres imaginent que le peuple voulut plutôt rappeler qu'on traversait les derniers jours de ripaille.

Il y a incertitude au sujet de la durée des "jours gras", au début de la colonie. Si l'on s'en rapporte au *Journal des Jésuites*, ils commençaient au moins huit jours avant le mercredi des Cendres, puisque ces précieuses annales nous informent que le 27 février, il y eut un "balet... le mercredi gras." En cette année, les Cendres étaient le 6 mars. Dans le même ouvrage, on voit que les trois derniers jours du carnaval portaient le nom de "carême prenant" (1646, p. 32), et des écrivains de l'époque donnent au mercredi des Cendres, celui de "carême entrant".

En Angleterre, le mardi gras s'appelait "Shrove Tuesday", ce qui signifie "jour de la confession". Devons-nous supposer que c'était la pratique générale chez les Saxons catholiques de faire l'aveu de leurs fautes, en cette circonstance? On disait aussi "Pancake Tuesday" qui se traduit "mardi des crêpes", car en ce jour les gens s'empressaient de consommer tout ce qui restait d'oeufs, de graisse et de beurre vu que ces aliments étaient prohibés en carême.

The Reformation and Church Property.— A contributor to the *Tablet* says:

The Reformation in this country [England] was built up on plunder. The robbery of the Church, and of the poor, which then took place, was not confined to the seizure, under Henry VIII, of the lands, buildings and movable property of the religious orders; it was extended, under Edward VI and Elizabeth, till it included a large part of the property of the bishoprics, most of the tithes that had been appropriated to the abbeys, the common lands of the abbey tenants, the endowed chantries, the hospitals, the colleges, the almshouses, and the lands, and other property, of the guilds. All this was not taken without violent resistance, which had to be put down by force, and by the aid of foreign troops. It probably could not have been taken at all, had not the natural leaders of the people been bribed to allow it. Even the seizure of the lesser monasteries produced great irritation. With regard to this, Bishop Burnet says: "To allay the general discontent Cromwell advised the King to sell the lands, at very easy rates, to the gentry in their various counties... This brought in the gentry apace, both to be satisfied with what was done, and to assist the Crown for ever in the defence of those laws." Before long, the remaining monasteries were disposed of in a similar manner, or granted away for nothing to Henry's supporters. Under Edward VI also, the plunder, though seized in the name of the King, was mainly distributed among persons connected with the Court.

By the time Mary succeeded to the throne, the number of those who had shared, directly or indirectly, in the proceeds of these robberies amounted, according to Lingard, to thousands. Mary returned the Church property that still remained in the possession of the Crown. The other owners of Church property declined to follow her example; and in order to avoid a civil war, and to secure the consent of Parliament to a reconciliation with Rome, Mary and Cardinal Pole were obliged to obtain from the Pope a Bull empowering the Legate to confirm the owners of Church property in their possessions. This being agreed to, the owners returned to the Church.

Elizabeth, on succeeding, adopted the ideas of the reformers, "resumed" the property given up by Mary, filled the Bishops' sees (after a further robbery of bishopric property) with men who accepted the new religion, and proceeded to impose that religion by force on her subjects in general. The lay-owners of Church property again changed their religion.

These owners, it must be noticed, included practically all those laymen who, at that time, had any real influence in the government of the country. Among them were the chief persons connected with the Court, and the members of most of the great landowning families. Writing in 1827, Hallam said: "Those families, within or without the peerage, which are now deemed the most considerable, will be found, with no great number of exceptions, to have first become conspicuous under the Tudor line of Kings, and, if we could trace the titles of their estates to have acquired no small portion of them, mediately or immediately, from monastic, or other ecclesiastical, foundations."

During the first thirty years or so of Elizabeth's reign, the majority of the people—and also the legitimate heir to the throne—were Catholics. So that a return to the old religion might easily have come about. This would have endangered the estates of the abbey-mongers, as they were called. They were not secure in their new possessions. Questions had been raised about the concession made by Cardinal Pole—how far it really extended, whether it had ever been confirmed by the Pope, whether the Pope had power to permit the giving away of Church property to private individuals, whether even with the permission, anyone was justified in retaining the property, and so on. A restoration of the Church would mean the raising of all these questions, as well as a displacement from power of those who had supported Elizabeth. To avoid these dangers, it was essential, to the owners of Church property, to prevent a return of the old religion.

To the new Anglican Bishops and clergy it was still more essential to prevent it, for such a return would have involved—as it had done a few years earlier, on the accession of Mary—the

ejection of the intruded heretical Bishops from the sees, and of the married clergy from the livings.

There must, therefore, have been, at this time, in the minds of the members of the great landowning families, and in the minds of the Anglican Bishops and clergy, the feeling that, as long as there was any chance of a return of the Church, they and their possessions would be in danger from papists. From this would naturally follow, both a determination to prevent at all costs the return of the Church, and a desire to get rid of popery altogether.

An alteration in religion might be brought about, either by the Sovereign, or by the people in general. It was, therefore, desirable, in the first place, to prevent any Catholic from coming to the throne. That this was attempted, with the express object of securing continued possession of Church property, is maintained by a non-Catholic writer, Mr. Alfred Marks, in his interesting book on the death of Sir Edmund Berry Godfrey. He says that, just as "in dread of what might befall the abbey lands on the death of Edward VI, the plunderers set up Lady Jane Grey," so, at the close of the reign of Charles II, "in order to avoid the danger of a Catholic successor, under whom the abbey lands might once more be the subject of question, Monmouth was set up." This project failed, and on the accession of the Catholic heir, James II, there were so many references, in the press and in Parliament, to the question of abbey land that the King had sermons preached, and pamphlets published, to assure the holders of Church property that they would not be disturbed. Besides this, he announced, in the Declaration of Indulgence, that he "would maintain his loving subjects in all their properties, as well of Church and abbey-lands, as any other." The fears, however, were not dissipated. Burnet, afterwards Bishop of Salisbury, who was regarded at that time as a great authority, declared that the confirmation by Cardinal Pole was "a fraudulent transaction," never intended to be permanently binding.

Before long, James was got rid of, and William III brought in—without any consultation of the people, or even an Act of Parliament—mainly through the action of a number of Bishops and Peers. It was then made illegal for the Sovereign to be, or even to marry, a papist. The danger was lessened; but it continued to exist, as long as the claim of the Catholic Stuarts to the throne was actively maintained.

Independently of the action of the Crown, a return of the Church might be brought about by the people in general, if Catholics continued to be in the majority. To meet this danger it was necessary, first, to crush the Catholic party, and, secondly, to bring the bulk of the people to regard the Catholic religion with hatred and contempt. The first of these objects was attempted, and nearly achieved, by penal laws of extraordinary ferocity,

with regard to which Hallam says, that he regrets "that any writers worthy of respect should have offered for this odious code the false pretext of political necessity." The second object was effected by systematic deception of the people on the subject of religion, and constant misrepresentation of the adherents of the old faith. Bibles were set up in the churches for the use of the public, but these, for sixty or seventy years after the Reformation, were full of corruptions and mistranslations, directed against the Church and its doctrines. A "Book of Homilies" was provided, to be read to the people in church on Sundays. This, too, was, and is, full of distortions of Scripture and history, and of abuse of the Church. In it the people are warned not to "run to the stinking puddles of men's traditions," the pallium is described as "a Romish rag," the Pope is "the Babylonical beast of Rome," and so on, in many similar passages. Again, Foxe's *Book of Martyrs*—now universally discredited, and in fact a tissue of falsehoods about Catholics and the Catholic Church—was put almost on a level with the Bible. It was ordered (1571) to be kept in all cathedral churches, and in the houses of Bishops, deans, and archdeacons. In addition, illustrated copies were placed in most of the churches for public perusal. At the time when these productions were used, attendance at church was compulsory.

A rather curious example of deception in another line may here be noted. It consisted in falsifying the Statute Book. In all the printed editions issued between the years of 1547 and 1810, those acts, passed before the Reformation, in which the spiritual authority of the Pope is recognized, or the Pope himself spoken of with respect, are either left out, or mutilated, or altered.

Meanwhile, whenever opportunity offered, prejudice against Catholics was encouraged among the people in general. Thus, the Gunpowder Plot, an isolated conspiracy of some dozen exasperated victims of the penal laws, was represented as a conspiracy of the papists in general. The memory of it was sedulously kept alive for over two hundred years, by an annual celebration, by the ostentatious searching of the vaults of Parliament for gunpowder at the beginning of every session, and, down to the year 1859, by an annual service, commemorating the "hellish malice of Popish conspirators," held on every fifth of November, in all Anglican churches. Again, in 1681—fifteen years after the Fire of London—an inscription was cut on the London Monument recording "the burning of this Protestant city by the Popish faction." The inscription concluded with the words: "But the fury of the Papists is not yet satisfied." This inscription was erased, under James II. On the accession of William III, it was restored, and, though known to be false, was retained till the year 1831.

At various times plots were invented, and ascribed to the

papists. The most notorious was the Popish Plot, invented by Titus Oates, and so worked up by those who desired the exclusion of James II as to produce a perfect panic in London. After leading to the judicial murder of a number of innocent persons, it was shown to have no real foundation. During the reign of James II Oates was convicted of perjury. After the accession of William, he was granted a pension for his services. This plot, in the opinion of Mr. Marks, is "the classic example in our history of the exploitation of the passions of the people in the interests of a class."

By these and similar means, assisted by constant misrepresentations in sermons, in pamphlets, and in books, the bulk of the people were brought to believe that the papist was a standing danger to the country, and his religion contemptible and hateful—a belief which, in the form of the exaggerated and grotesque prejudice known as the "no popery" spirit, prevailed, almost universally, down to about fifty years ago, and is not yet extinct.

The methods by which the Reformation settlement was originally established, and afterwards maintained, were hardly such as could be fairly ascribed to religious motives. Merely political, or patriotic, reasons are not adequate to account for many of the things that were done. There remains the fact that the authors of the penal laws, the most persistent persecutors of the Catholics, and the most energetic workers in discrediting Catholics and their religion, were the members of the great families who had abbey lands, and the Bishops and clergy of the Anglican Church. And it seems probable that, as Cobbett maintained, their actions were dictated, not so much by enthusiasm for religious truth, or any real fear of the Pope or the Spaniard, as by anxiety for their own estates and their own livings, and a fear and detestation of those who were thought likely to try to take them away.

Such a view is, of course, the last thing to be found in the ordinary Histories of England. In these, although the attitude adopted towards the Church has altered considerably of late years, the effect of the long-continued misrepresentation of everything Catholic is still visible. If many of the old false statements have been dropped, a good deal of the old suppression of the truth is still maintained. The character of those who brought the Reformation about, and of those who so long secured the domination of the section that then came to the top, is whitewashed, and the nature of many of their proceedings disguised. This practice seems, however, not to be confined to religious matters. "Morality," says Bishop Creighton in his *Historical Ethics* "is imported wholesale into English history, and a quiet decency

made to prevail universally....I think there is often an unconscious leaven of hypocrisy in the presentation of English history by English writers."

The "Wild Geese."— Francis McCullagh, writing from Urmege, Lithuania, to the *Manchester Guardian* describes the announcement of the Irish Free State in an Irish Castle, surrounded for scores of miles in every direction by Lithuanian forests, deep in snow, while the wail of an icy wind through the trees sounded like the keen of the banshee as he listened to and told tales of the penal days in the homeland when Dublin Castle paid for the head of a priest the same price as it paid for the head of a wolf. He says:

I held in my hands a sword which had been wielded at the Boyne—on the losing side— and I had examined a fragmentary record printed by order of the last Catholic Parliament which sat in Dublin over two and a half centuries ago. I had heard a violin give one of the saddest and most melting of all the old Irish melodies; and in return I had sung as best I could, in Russian, many of the Irish songs which I had learned as a boy in Ireland over twenty years ago, and have not forgotten since. They dealt mostly with the flight of the "Wild Geese"—

The Wild Geese, the Wild Geese, 'tis long since they flew;

and with their exploits in foreign lands—

For in far, foreign fields, from Dunkirk to Belgrade,
Lie the soldiers and chiefs of the Irish Brigade;

as well as with the stubborn and hopeless fight that was carried on in the bogs and mountains by the Irish guerillas who remained behind—

The master's bawn, the master's house,

A surly *bodach* fills,

The master's son, an outlawed man,

Is riding on the hills;

But thanks to God that round him crowd,

As thick as summer bees,

The swords that guarded Limerick wall,

The faithful rapparees,

The gallant rapparees;

The jewel were ye, Rory Oge, wi' all yer rapparees.

It was a strange night and a strange company. Everybody around me claimed to be Irish, but not one of them spoke Irish or English, for the noble Lithuanian family with which I am passing my Christmas holidays is descended from one of the Irish chiefs who left his native country after the fall of Limerick.

Brian O'Rourke, head of the O'Rourkes and Prince of Breffny any, fought a losing battle against King William from the Boyne to the Shannon, and continued fighting on the hills as a rapparee long after Limerick fell. Finally the pursuit became too hot, and he had to escape to France in a smuggler's yawl as one of the "Wild Geese" who furnished recruits to every Continental potentate who was at war with England. He himself joined the Irish Brigade in the service of France, and in that famous corps two of his sons afterwards fell while striking a stout blow at the hereditary enemy on the field of Fontenoy.

We next find three of his descendants— John, Brian, and Cornelius—at the Court of the Empress Elizabeth of Russia. Joseph, the son of Cornelius, joined the Russian army, rose to the rank of general, and distinguished himself as a great cavalry leader during the wars of the French Republic and Empire. He served under Suwarrov in Switzerland and Italy, and played such a prominent part in one Serbian battle that the Jugo-Slavs recently unveiled a monument to his memory, and invited Count Edward O'Rourke, my host of to-day, to be present at the ceremony.

In command, under Platov, of several Cossack regiments, General O'Rourke harried the rear of the Grand Army during Napoleon's retreat from Moscow, and finally entered Paris after the fall of Bonaparte. He was rewarded by Tsar Alexander with a patent of nobility and a large estate near Minsk, now belonging to Count Charles O'Rourke, the present head of the family.

Another of the O'Rourkes who told stories last night in front of the logwood fire was Count Edward, Bishop of Canée, and really, though not nominally, Papal Nuncio in the Baltic States. He has just arranged between Latvia and the Holy See a concordat which speaks well for his diplomatic skill and for the tolerance of the Lutheran Letts. He has one house in Rome, another house in Danzig, has travelled extensively, and has a wide acquaintanceship among Continental statesmen.

One member of the family was absent, young Rory, who had ridden into town on some business connected with the estate, and who had promised to bring me back any news from Russia that he got hold of, for it is the Russian, not the Irish, situation that accounts for my being in this part of the world. Rory had not returned when I retired to my bed-room, and as I sat

down in a chair to await him my mind became filled with thoughts of the "old, forgotten, bygone things and battles long ago" which had occupied my attention for so many hours that night. I thought of descendants of the "Wild Geese" whom I had met in other parts of Europe. As a British officer in Salonica I had made the acquaintance of a young French officer called O'Brien. In Italy I had met an Italian nobleman called MacMahon. When I visited Lisbon on the occasion of King Manuel's overthrow I found in all the bookshops copies of a new volume of poetry by Senhora O'Neill. When I passed through Madrid on my way to Agadir I found the Spanish newspapers advertising a recently published book in the "Spanish Statesmen" series. It was entitled simply "O'Donnell," and dealt with the political career of the Duke of Tetuan.

I recalled what Macaulay had said of the "Wild Geese":

One exile became a Marshal of France. Another became Prime Minister of Spain. If he had remained in his native land he would have been regarded as an inferior by all the ignorant and worthless squireens who drank the "glorious and immortal memory." In his palace at Madrid he had the pleasure of being assiduously courted by the Ambassador of George the Second and of bidding defiance in high terms to the Ambassador of George the Third. Scattered over Europe were to be found brave Irish generals, dexterous Irish diplomats, Irish counts, Irish barons, Irish knights of Saint Louis and of Saint Leopold, of the White Eagle, and of the Golden Fleece, who, if they had remained in the house of bondage, could not have been ensigns of marching regiments or freemen of petty corporations.

At night I was awakened by a knocking at my door and the voice of Rory. From the furs, which he had not taken off, and from the snow on his fox-skin *papakha*, I concluded that he had just jumped off his horse and come straight to my room. His face was flushed and his eyes shone. "What is it, Rory?" said I. "Any news from the Red frontier?"

"Great news," he replied, speaking in Russian. "Peace is signed between England and Ireland. The Irish *Respublica* is recognized. The horrors of the Civil War are now things of the past." He mistranslated "Free State" as "Respublica," but he had got the gist of the peace terms all right.

To me Rory's message was more than news. It was the rolling back of the stone from a nation's sepulchre. And my hosts, whose ancestors had left Ireland over two hundred years ago, were as affected as I.